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TYRE:

ITS RISE, GLORY, AND DESOLATION.

WITH NOTICES OF THE PHŒNICIANS GENERALLY.

"Who hath taken this counsel against Tyre,
The crowning city, whose merchants are princes,
Whose traffickers are the honourable of the earth?"

ISAIAH.

LONDON:
THE RELIGIOUS TRACT SOCIETY;
Instituted 1799.

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PREFACE

In the contents of the accompanying volume an attempt has been made to bring together, in a concise form, such information concerning the history of Tyre and of Phœnicia generally, as might be interesting to readers desirous of becoming acquainted with the results rather than the processes of learned and antiquarian researches. Materials have been derived from various sources, amongst which may be mentioned the works of Herodotus and Josephus, Heeren, Gesenius, Bochart, Fairbairn on Ezekiel, as well as others, which are probably well known and accessible to the English reader. Prominence has been given to matters which might serve to illustrate the meaning and

contents of the sacred Scriptures; and it has been the aim of the compiler to set forth Tyre and its history as conveying a solemn lesson to those who, in modern times, are busily engaged in the pursuits of industry and commerce.

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TYRE:

ITS RISE, GLORY, AND DESOLATION.

CHAPTER I.

PHŒNICIA AND THE PHŒNICIANS GENERALLY.

PHŒNICIA, in its proper and limited sense, embraces that narrow tract of territory, about twelve miles wide, which lies at the foot of Mount Lebanon, and extends about one hundred miles from north to south. It is a beautiful and charming country, producing some of the richest fruits and loveliest flowers that grow upon the face of the earth. The difference in the elevation, according as we ascend the mountain, occasions a remarkable diversity in the climate and the natural productions of the soil. The snows of winter rest upon the head of Lebanon, the gay mantle of spring is cast around its shoulders, autumn with its pleasant fruits lies embosomed in its lap, and summer in all its luxuriance extends itself between its base and the blue waves of the Mediterranean Sea. The sides of the mountain are covered with oaks, pines, cypress trees, acacias, and tamarisks; and

above them all tower the majestic cedars of Lebanon, (of which a few specimens yet remain,) while apricots, peaches, pomegranates, almonds, citrons, oranges, dates, sugar-canes, and grapes, are found in the lower grounds, mingled with the flowers of the cactus and the oleander. Aqueducts are still in existence, and vineyards, like those the traveller may see along the banks of the castellated Rhine, formed by mould which has been carried by the cultivator up to the terraces of the naked rock. Streams, such as Solomon praises in his Song of Songs, descend, now softly and silently, and now with pleasant murmur, from the heights, and wind their way to the sea between fertile banks and among pleasant gardens. Flocks of sheep and goats browse among the pastures, or climb along the hills, and busy bees gather a large supply of excellent honey. It is a region fair and fertile to look upon, well-watered like a garden, and a meet habitation for a noble, industrious, and peace-loving people. This was the home of the ancient Phœnicians.

The name Phœnicia, or more properly Phœnice, was used to denote sometimes the limited territory we have described, the boundaries of which were the river Eleutherus on the north, and Mount Carmel in the south ; or more commonly, in a wider and much more vague sense, almost the entire eastern coast of the Mediterranean Sea. Various derivations have been found for the name. It has been supposed to have been derived from a term signifying red,

because the Phœnicians traded most in a purple or red dye, or because they originally dwelt on the shores of the Red Sea, or because they were the descendants of Edom. Others have found its origin in the name for a palm-tree, which abounded in the country; while the learned Bochart affirms, that the term Phœnicians is compounded of words which describe them as the descendants of Anak, the celebrated and gigantic Anakims mentioned in the Old Testament.

In those valuable chapters in the book of Genesis, in which an account is given of the dispersion of the human race, and the early settlement of the principal nations of the world, no mention is made of the Phœnicians generally, but the name of Zidon appears as the first-born of Canaan. Although, therefore, there is much similarity between the Phœnicians and the Hebrews in their language and early customs, it is plain that the former, in common with the Canaanites, their near relatives, belonged to the race of Ham, while the seed of Abraham were the descendants of Shem, in the line of the promised desire of all nations. Herodotus affirms, on the testimony of Persian historians, and as he alleges of the Phœnicians themselves, that they came originally from the shores of the Erythræan Sea—a term of large extent, including all the coast from Egypt to India. Strabo, who wrote in the time of Christ, mentions two islands in the Persian Gulf, the one named Tyrus, and the other Aradus, the

inhabitants of which bore striking resemblance in their religion and manners to the Phœnicians, and laid claim to them as colonists. It appears, however, more probable that these islands in the Persian Gulf were early settlements of the Phœnicians, than that the inhabitants originally proceeded thence to colonize Phœnicia. While on the testimony of the already mentioned historians, some modern writers have favoured the opinion that the Phœnicians came from the Persian Gulf, others have traced them to the Arabian Gulf or Red Sea, and others, among whom is Hengstenberg, suppose them, with great probability, notwithstanding the silence of the book of Genesis, to have settled in their country at the time of the dispersion of the nations. It is certain, notwithstanding the difference in their origin, that very great similarity exists between the language of the Phœnicians and that of the Hebrews; the Phœnician words in the Old Testament being easily explained from the Hebrew, and the inscriptions which remain to us of the date of the fourth century before Christ more nearly resembling the Hebrew than any other language.

Phœnicia must have been thickly peopled, and included many flourishing and prosperous cities, most of which were engaged in trade, and had extensive and commodious harbours. The principal towns were Tyre, Zidon, Aradus, Tripoli, Byblus, and Zarepta. Of Tyre, whose history is intimately connected with that of Zidon, we purpose treating more particularly in

our subsequent pages. Aradus was a city on an island, not perhaps strictly belonging to Phœnicia, but at least situated near the southern limits of Syria. It is supposed, with the portion of the continent to which it was opposite, to have been the seat of the Arvadites, one of the nations driven out by the Israelites on their taking possession of the promised land. Tripoli, on the sea-coast, was formed by settlements from the three cities of Tyre, Zidon, and Aradus, and thence derived its name. The sand has now accumulated on its shore, but formerly it had a good harbour, and carried on extensive commerce. Byblus was principally famous for its celebration of the mysteries of Adonis, at which rites were observed very similar to those practised among the Egyptians in the worship of Osiris and Isis. In both cases, the ceremonies began with lamentation, which lasted many days, and was succeeded by joy and exultation on the arrival, it is said, at Byblus of a sealed-up jar, which had been committed to the sea in Egypt, and floated of its own accord, into Phœnicia, to announce the resurrection of Adonis. A very high antiquity is claimed for Byblus, but we have no records which furnish an account of its origin and early history. Berytus also, twenty-four miles south of Byblus, was a very ancient town, and acquired great celebrity under the Roman emperors as a school for the study of law. Augustus Cæsar made it a Roman colony, and conferred upon it many privileges. In the

Crusades, it was often captured and recaptured by the contending parties, and in modern times has become a centre of missionary operations for the spread of the gospel of Christ. It is well-known by its modern name, Beyrout. Zarepta is dear to the remembrance of the readers of the Bible as the residence of the prophet Elijah, and the scene of the raising of the widow's son. In later times, it is mentioned as famous for its wines.

The Phœnicians appear to have been subject to numerous petty princes, having the various cities of the country as the centres of their power, and occupied rather in promoting foreign commerce than in the extension of their territories or the control of their subjects. We read of kings of Zidon, Tyre, Aradus, and Byblus, but of no ruler exercising authority over the whole of Phœnicia. Yet there appears to have existed a confederation of the states, and Tripoli was founded in order to be the seat of their mutual negotiations. The entire coast was crowded with towns and with their busy inhabitants; and something like a supreme court for the settlement of international difficulties must have been necessary from the proximity and constant intercourse of the states. At one time, Zidon stood at the head of the confederacy, and subsequently Tyre.

The history of Phœnician idolatry is similar to that of the other nations to whom, in the exercise of His wisdom, no special revelation was granted by the Divine Being. The knowledge

of the true God, which they must have brought with them from the ancient seats of the human race, soon became obscured by the uncertainties and encroachments of man's own invention. The powers of nature, either in producing or destroying, were constituted objects of worship, and they had gods many and lords many. The productive principle was worshipped as Baal, (Lord,) and as the sun; and this emblem, inasmuch as its rays are sometimes injurious as well as invigorating, became the sign of the destructive power. The deities were either male or female. Baal and Ashtaroth, of whom mention is often made in the Old Testament as the goddess of the Zidonians, were corresponding deities of the same rank, the one male and the other female. Their worship was generally united, though Tyre was the principal seat of the male and Zidon of the female deity. Amongst their gods and goddesses, as amongst those of all heathens, there exist to modern inquirers much intermixture and confusion—different cities not wholly agreeing in their conceptions of the same deity, nor rendering their worship under the same forms. There were numerous prophets of Baal similar to those who were present at Elijah's sacrifice. They built temples, employed images, presented cakes to the queen of heaven, and, in early times, were guilty of human sacrifices. Some of their temples and groves also were the abodes of all licentiousness and corruption. In their case it is

instructive, yet most painful, to observe that no necessary opposition was displayed between extensive commerce, manufacturing skill, great wealth, as well as liberty, and the folly, degradation, and profligacy of heathen idolatry. Herodotus mentions that the Phœnicians practised circumcision, but the use of it appears to have declined amongst them, as it was unknown in the age of Josephus.

In the pursuit of learning and of the arts they made considerable progress, and particularly excelled in the practice of arithmetic and astronomy. These sciences were either invented by them, or at least transmitted by them into Greece, along with the knowledge of letters. Philosophical studies were not neglected by them, and Josephus mentions that one Abdemonus of Tyre distinguished himself, in an interview with Solomon, by the skill and subtlety of his questions. About a century before Christ, Antipater and Apollonius flourished as learned philosophers of Tyre. Of the former of these it is related, that he had a fever every year on the day of his birth, and, without ever suffering from any other complaint, lived to an advanced age. The latter gave an account of the writings and disciples of Zeno, the founder of the sect of the Stoics, who was himself a native of Citium, in Cyprus, a Phœnician colony.

For many years, the Phœnicians had no rivals as merchants, and the position of their country was most favourable for the interchange

of the produce of the east and the west. The chain of Lebanon furnished timber for their navies, corn was imported from Palestine, and wine, the produce of Phœnician vineyards, conveyed into Egypt. Purple garments were manufactured at Tyre, and glass also was made there and at Zarepta. Fine linen was woven in their country, and they had wonderful skill in hewing timber, in carving wood and stone, and in the manufacture of all that was pleasant to the eye, or requisite to supply the necessaries and luxuries of life. They had establishments for commercial purposes all along the coast of the Arabian Gulf, where the productions of the country could be exchanged to the profit of the Phœnician trader for the valuables of India, Arabia, and Ethiopia. The Midianites were land-carriers to the Phœnicians, and conveyed their merchandise by regular caravans, the fortified town of Petra, in Idumæa, being a storehouse. Arabia committed to them its gold, precious stones, and incense, and the flocks of the wandering Arabs provided them with wool. Long before the Greeks were a powerful people, the Phœnicians had gold mines on the southern coasts of Thrace, and had established factories on the Black Sea. Nor did they confine themselves to the establishment of ports of trade, but became planters of colonies in foreign parts, which proved for ages flourishing and prosperous. They affected no empire but that of the sea, and aimed only at the peaceable enjoyment of their trade. From their narrow strip of

territory, immense supplies of men and property were transported to other regions, and these colonies, by increasing the commerce of the mother-country, helped to enlarge its wealth. Cyprus, whose mountains are visible from the Phœnician coasts, was subject to Tyre up to the age of Alexander the Great, and until the rise of the power of the Greeks the Phœnicians held Sicily and the neighbouring islands. Carthage, on the coast of Africa, was one of their most famous colonies, and after the fall of Tyre succeeded to her dominion over the sea, and for a long period maintained no unequal struggle with the rising power of Rome. From the British Isles the Phœnicians imported tin, and amber from the coast of Prussia; while their settlements on the southern coast of Spain, producing gold, silver, tin, iron, lead, fruits, wine, and oil, became sources to them of immense wealth. Their colonies do not appear to have been dependent for a long season on the mother-country, but to have acquired speedily the facility of managing their own affairs, developing their natural resources, and engaging to mutual advantage in trade with the nation from whom they originally sprang. Some have thought, from certain passages which remain in the ancient historians, that the Phœnicians were not wholly unacquainted with the existence of the American continent, and also that they had knowledge of the use of the compass in navigation. In regard to their voyages, they are said to have exhibited an extraordinary jealousy

of the company or interference of foreigners, so that if they observed a stranger following in their track, they were sure by some manœuvre to get rid of him, not hesitating even to risk their own property and lives so that they might accomplish their object. It is said that they even practised piracy in order to deter the sailors of other nations from competing with them in navigation, for the same selfish reason; and they always greatly magnified the danger of the deep and the difficulty of their enterprises. The vessels employed by them were of two kinds, the one round, and the other long ships, galleys or triremes; and as navigators they were the boldest, most experienced, and greatest discoverers of ancient times.

Like other nations whose early annals are surrounded by an impenetrable obscurity, the Phœnicians took advantage of the absence of all historical information to lay claim to an immense antiquity, and boasted of nothing less than a duration of thirty thousand years. The records of their cities and the annals kept in their temples have long ago perished. From them, it is affirmed, Sanchoniathon compiled a history of Phœnicia in nine books, which, if they had been transmitted to us, might have proved valuable material towards the elucidation of the obscurities and difficulties of Phœnician history. Sanchoniathon is said to have flourished before the Trojan war, and to have been a native either of Berytus or Tyre. A Greek translation of his work was made by

Philo, a native of Byblus, in the age of the Roman emperor Adrian, and from this translation Porphyry, the celebrated opponent of Christianity in the fourth century, borrowed some few arguments which are preserved in the *Præparatio Evangelica* of Eusebius. Menander of Ephesus, and Dias, a native of the country, are other historians of Phœnicia, whose names are attached to scanty fragments of their works preserved in the pages of Josephus. Tatian the Syrian, the disciple of Justin Martyr, who flourished A.D. 170, mentions also two or three names of Phœnician historians, but no fragment of their works remains.

The time of the highest Phœnician prosperity extended from the age of David to that of Cyrus, and with the rise of the Grecian and Roman empire the power of the Phœnicians rapidly diminished. They did not wholly retain their independence under the Babylonian empire, and still less under those of Greece and Rome. In the time of the latter, Phœnicia was at first a part of the province of Syria, and, after many changes and mutilations, at last a province by itself. Christianity extended itself throughout the entire district, until at the decline of the Roman empire the Saracenic power overran Syria, including Phœnicia, about A.D. 632. Then followed the Crusades, and the country, in common with Palestine, became the scene of the contest between the crescent and the cross, and was at last yielded to the dominion of the Moslems. As part of Syria, it

remained subject to Egypt from 1186 till 1517, when the Turks overcame the Memlook dynasty, and Syria passed into the dominion of the Ottoman empire. Having again for nine years been subject to Egypt, it was restored to the Turks in 1840 by the operations of the English fleet in the bombardment of Acre. The inhabitants of that distant island whence the ancient Phœnicians imported their tin, had now risen in the revolutions of time to the possession of a more extensive commerce and dominion of the seas than Phœnicia in her palmiest days ever claimed.

CHAPTER II.

TYRE: ITS RISE AND EARLY HISTORY

Tyre, although not perhaps so ancient as its neighbour Zidon, eclipsed all other Phœnician cities in importance, commerce, and power, at the time when the prosperity of Phœnicia was at its height. The history of this, the principal state, is to a great extent identical with that of Phœnicia generally, and throughout this volume, therefore, little or no attempt is made carefully to distinguish them. Isaiah calls Tyre "the daughter of Zidon," as having been founded by the Zidonians ; but even the foundation of Tyre is prior to the records of all history, and is reckoned by many to have taken place two hundred and forty years before the building of Solomon's temple.

The Hebrew name of this city, Tsôr or Tsur, means a rock, and was derived from its situation on a rocky eminence, suitable for defensive purposes, as well as adapted to overlook the surrounding sea. Our word Tyre, the Latin form Tyrus, both of which occur in our English version of the Scriptures, and the Greek form Turos, are all modifications,

according to the languages to which they belong, of the original Hebrew.

Profane history gives us no certain mention of Tyre, of the kings that ruled over it, or of the events of its history, previous to the brief allusion contained in the book of Judges, where it is spoken of as the strong city, and the limit of the inheritance of the tribe of Asher. The information contained in the fragments of Menander and Dias, as preserved by Josephus, does not reach to an earlier period than that of David, who refers in the time of his distress to the Tyrians as his enemies. From this reference in the seventy-third Psalm it is likely that the Tyrians had manifested some hostility against the Hebrew monarch. The first king of Tyre who is mentioned is Abibal, but we have no record of his actions, or of the events of his reign. He is said to have been succeeded by his son Hiram, a name with which our readers are more familiar, since it often occurs in the history of David and Solomon. His name is variously written, Hieromus, Irom, and Chiram. The character and exploits of David attracted his attention, and shortly after he had overcome the Jebusites, and driven them from the stronghold of Zion, Hiram sent ambassadors to form an alliance, and congratulate David on his victory. The newly established monarch was esteemed worthy of the friendship of the king of Tyre. Hiram made David a present of cedar trees, and sent skilful workmen, both carpenters and masons, to build

a palace for him at Jerusalem. The regard of the Tyrian prince appears to have been strong and stedfast, and it is said of him in the book of the Kings that he was "ever a lover of David." On the death of David, Tyrian ambassadors paid a visit to his son Solomon, to renew and establish the friendship which Hiram cherished for his father, and to congratulate him on his accession to the throne. The mind of the young prince was occupied with a desire to accomplish the injunction of his father in building a house for Jehovah; the skill of Tyrian workmen had been already displayed in the erection of his father's palace, and the arrival of Tyrian ambassadors enabled him not only to maintain a friendly alliance with Hiram, but furnished an opportunity to solicit assistance towards the erection of the temple. The substance of Solomon's communication is given both in the book of the Kings and of the Chronicles, and between the records there is an unmistakable agreement, although each contains matters not alluded to in the other. In the latter book, it is said that Hiram, or Huram—for the name is differently spelt in the Chronicles from what it is in the book of the Kings—sent to David, "in writing," to mark, we apprehend, that Hiram's answer was not like the communication of Solomon, by an embassy only, but also by a letter. In the two accounts of Solomon's message, the one in Kings and the other in Chronicles, we have the sum of the instructions given to Solomon's ambassadors, according

to which they were to negotiate the matter with the king of Tyre. In the first account, Solomon mentions his design to build a house to Jehovah as one which Hiram knew his father David entertained, but from the execution of which he was debarred by frequent warfare. "Now," Solomon writes, "the Lord my God hath given me rest on every side;" and he declares his purpose to build the house. He asks Hiram to furnish cedar trees out of Lebanon, and to unite Tyrian workmen with the Israelites in hewing the timber, "for thou knowest there is not among us any that can skill to hew timber like unto the Sidonians."

The second account in Chronicles is longer than that in Kings. In it Solomon reminds Hiram of the kindness he had shown in sending cedars to David for his palace, and asks him to show similar kindness to his son. The purpose of the house which Solomon is about to build is more fully explained, together with the nature of Jewish sacrifices. It is to burn before Solomon's God "sweet incense, and for the continual shewbread, and for the burnt offerings, morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the Lord our God." The greatness of Jehovah is explained as above all gods, and his omnipotence referred to in the declaration, "the heaven and heaven of heavens cannot contain Him." Then comes a request for a Tyrian artist, who shall be skilful in working in gold, silver, brass, iron, purple, and crimson, and

blue, and also in engraving, in all which arts, from the nature of Tyrian manufactures and commerce, Hiram's servants would excel. Material also Solomon declares he shall want; cedar trees, firs, algum trees out of Lebanon, and servants from Hiram, who shall work with his own servants in hewing the timber, of which large quantities will be required; "for," he adds, "the house which I am about to build shall be wonderful great." In recompense for this large demand of produce and labour, Solomon offers a large and stipulated quantity of wheat, barley, wine, and oil.

We have two accounts also of Hiram's reply. In this he solemnly renders thanks to the "God of Israel, that made heaven and earth," for the wisdom with which he has favoured Solomon. He will do all that Solomon wishes concerning timber of fir and cedars, and will send a skilful workman. He shall be, for friendship's sake, son of a woman of Dan, although his father is a Tyrian, and shall have skill in the branches of art which Solomon requires. Hiram promises that the timber hewn on Lebanon shall be brought down by his servants to the sea, and conveyed by floats to a place Solomon shall fix. Hiram accepts with pleasure Solomon's offer in return of food for his household,—the wheat, barley, wine, and oil. The place fixed upon for the delivery of the timber was Joppa, whence it had to be conveyed by land carriage to Jerusalem. Joppa was the Israelitish port up to the time that

Herod formed the harbour at Cæsarea, and was by no means commodious or easy of access. The gift of food for Hiram's household was arranged to be for a certain number of years, for we are told that Solomon gave it to Hiram "year by year." An immense number of workmen were drafted by Solomon out of Israel, and sent to Lebanon to secure the timber, so that the intercourse between Jerusalem and Palestine generally and Tyre in this age, must have been very abundant. Detachments of these Israelite workmen remained a month in Lebanon, and then returned, to be succeeded by another set.

In the writings of Josephus we have other versions of Solomon's and Hiram's communications, not different in substance, though varying in words from those in the Hebrew Scriptures. It is worthy of remark, that Josephus mentions that these letters of the prince formed part of the Tyrian as well as the Jewish records. "The copies," writes Josephus, "are yet at this day kept, not only by those of our nation, but also by the Tyrians, so that if any man desire exactly to know what they be, let him search the public records of the Tyrians, and he shall find in them matters agreeing to what we have said." It is plain, then, if credit is to be given to the Jewish historian, that at this early age documents of state were carefully preserved by the inhabitants of Tyre, and that the art of writing was readily practised among them. The first appearance of Tyre on the page of sacred history is thus

in full accordance with all that can be gathered from heathen historians as well as with the surviving monuments of Phœnician skill and prowess, which testify of her early and advanced civilization.

Of Hiram, the Tyrian monarch, other facts are narrated. Although he contributed one hundred and twenty talents of gold towards the building of the Lord's temple at Jerusalem, he is said, in his own country, to have dedicated a golden pillar to Jupiter, and to have built temples to Hercules and to Astarte, the Ashtaroth of the Sidonians, enriching the shrines of the god and goddess with many valuable gifts. Besides the yearly presents of food for his household, Solomon gave him, as an acknowledgment of his kindness, twenty cities in the land of Galilee, not far from Tyre. To these cities Hiram paid a visit of inspection, and for some cause they did not please him. They received the name of Cabul, the meaning of which is "*displeasing*," though Bochart and some others would render it "*boundary*." There was a town named Cabul in the tribe of Zebulun, which may have been one of the twenty, and have given its name to the entire district. Solomon had reason to regard the gift as handsome, since the territory was productive, but the Phœnicians would have attached greater value to a part of the coast. A desire for maritime cities may have led Hiram to decline the gift, but the refusal does not seem to have diminished his friendship.

When Elath and Ezion-Geber came into possession of the Jews, the Tyrian alliance was most convenient, and ships were fitted out by Phœnician shipwrights and pilots to carry on the trade to Ophir.

Dias, as quoted by Josephus, informs us that love of wisdom was the prevalent motive in the friendship which subsisted between Hiram and Solomon, and that they exchanged riddles to test each other's powers of discovery, and that Solomon was most successful. It is also related that Hiram gave Solomon his daughter in marriage, and that her influence, in common with that of his other heathen wives, was most pernicious in leading him to the worship of strange gods, particularly of Ashtaroth, goddess of the Sidonians, who is mentioned by Jehovah as one of the idols set up by Solomon, and on whose account the kingdom would be rent from his descendant, and in part given to Jeroboam. During the reign of Hiram, Tyre was greatly enlarged, and many public buildings erected. He was not a military, but a commercial prince, and his reign lasted thirty-four years.

Of the successor of Hiram we have no other information than that his name was Baleazar, that he reigned, according to Josephus, seven years, and died in the forty-third year of his age. His son succeeded him in the government, and his reign was terminated by an outbreak, in which he was slain, in the twentieth year of his life, by the four sons of his nurse,

the eldest of whom obtained possession of the kingdom. Twelve years of civil strife and commotion elapsed, when the brother of the king who had been so cruelly murdered recovered the throne to his family. His name was Astartus, and he reigned twelve years. His brother succeeded him, and was assassinated by another brother, who did not long enjoy the government, for he was also murdered in the eighth month of his reign by his nephew, who avenged his father's death, and ascended the throne. His name appears as Ithobal. Many of these Tyrian names, we may remark, comprised in them the title of Baal, the chief deity of the Tyrians. The new usurper was the chief priest of the goddess Astarte, and as such had stood in dignity next to the king. He was most likely the father of Jezebel, the wife of Ahab of Israel, who is mentioned as having been Ethbaal, king of the Sidonians. It is likely, we may observe, that the kingdoms of Tyre and Sidon were at this time united, and that the title of king of Tyre, or king of Zidon, was employed indiscriminately.

Menander, the historian, tells us that in the reign of Ethbaal there happened an extreme drought, which lasted a whole year. Prayers were made to remove the judgment, and they were followed by mighty claps of thunder. In this narrative we have evidently a reference to the drought which occurred in the reign of Ahab, and of which the prophet Elijah gave solemn warning. It may not have extended in all its

intensity and duration to the Phœnician coast, or the historian may not have recorded accurately the exact time. But it is remarkable that Menander connects its termination with the prayers of men; and though he does not refer these events to Him who causeth his sun to shine, and his rain to descend on the evil and the good, yet his brief record harmonizes with the sentiment of the apostle James, when referring to the same circumstance, "the effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months."

After Ethbaal, came his son Badezor for six years, and Mettinus his son for nine. Mettinus left two sons, Pygmalion and Barca, and two daughters, Eliza and Anna. Pygmalion was only sixteen when he ascended the throne, and his reign was in duration forty years. Eliza, otherwise Dido, the sister of Pygmalion, is the person who sustains so important a part in the beautiful poem of Virgil. She founded Carthage, the mightiest of the colonies of Tyre. Virgil has taken strange liberties with her name and character, but as a historic personage she had an existence more real than in the lively imagination of the poet. The occasion of her flight is thus related in a tradition, the particulars of which may be reasonably supposed to convey some facts of history. Pygmalion coveted the immense riches of

Sichæus, the husband of Dido, and priest of Hercules. As long as Sichæus lived, these riches could not pass into the hands of Pygmalion, and to effect his purpose of securing them, the king invited Sichœus one day to hunt with him, and while the attendants were absent in pursuit of a wild boar, despatched him with a spear, threw his body down a precipice, and gave out that the fall had occasioned his death. Virgil has another version of the story, making Pygmalion slay Sichæus at the altar. Dido, the widow, suspecting the avaricious murderer, determined to disappoint him by privately withdrawing both herself and her treasures from Tyre. She asked permission to have a fleet fitted out to convey herself and her effects to a small distance from Tyre, to dwell with her brother Barca. The king could not deny her request, and hoped to seize herself and her treasures before the vessels set sail. Several senators joined Dido in the plot, and determined to accompany the fugitive. Everything was successfully conducted, the treasures were on board, and the vessels had set sail before Pygmalion was aware of their departure. To pursue was a task of difficulty, and opposed to the entreaties of his mother, the threats of oracles, and the wishes of the Tyrian people. Having secured a company of young women at Cyprus, the colony proceeded to Africa, where land was obtained from the Libyans. In the year B.C. 878, and about one hundred and twenty-five years before the foundation of Rome, the

city of Carthage was thus established. Barca, who accompanied his sister, became the father of the illustrious family of the Barcæ, and the ancestor of the renowned Hannibal.

The next king of Tyre mentioned is Elulæus, whose reign brings us to the age of Shalmanezer king of Assyria, between whom and the Tyrians occurred more than one contest, with an issue which served to manifest the prowess and strengthen the confidence of the latter. The city of Gath became the immediate cause of collision between the Assyrian and Phœnician powers. It had formerly been subject to Tyre, but had revolted with success from its former masters at some period when their hands were fully employed. Hezekiah having been successful in reducing the Philistines, Elulæus thought it a suitable opportunity to recover Gath, and commenced hostilities against it. The Gathites thereupon made application for aid to Assyria, a power which it might be thought that Tyre would be totally unable to resist. Shalmanezer marched into Phœnicia with an army, but no trial of strength ensued, and a peace was concluded between the parties. Not long afterwards, disturbances broke out among the Phœnicians themselves, and several neighbouring cities revolted against Tyre, and called in the aid of Shalmanezer to defend them. The power of Assyria was now with full energy summoned into requisition to subdue the trading city. A mighty army was sent forth by land, while a fleet of sixty sail was equipped. Nothing

daunted by the number and strength of their adversaries, the Tyrians prepared to offer stedfast resistance, and to defend their country by all the resources at their command. Twelve vessels attacked the proud fleet of the king of Assyria and completely routed it. The effect of this victory laid open the sea for the relief of the besieged, and gained them great reputation for skill in naval affairs. Shalmanezer declined further to contend with them by sea, and leaving his army to carry on a protracted blockade by land returned into Assyria. The forces he left behind him reduced the city to great straits by stopping the aqueducts, placing guards over the springs, and interrupting all the supplies of water. But the Tyrians obtained relief by digging wells within the city, and held out for the space of five years, at the end of which time Shalmanezer died, the siege was raised, and Tyre remained unconquered. The successful termination of this contest led the Tyrians to cherish vain-glorious self-confidence, to exult at the fall of Jerusalem their ancient ally, and to regard their position as one of extraordinary security. It was at this very period that Jehovah declared by the lips of his prophet the judgment about to be poured out on the merchant city. Before proceeding to these prophecies, some account must be given by us of the colonies and trade of Tyre and the Phœnicians.

CHAPTER III.

THE COLONIES AND FOREIGN POSSESSIONS OF THE PHŒNICIANS, WITH NOTICES OF SOME OF THE PHŒNICIAN MONUMENTS WHICH REMAIN TO THE PRESENT DAY.

The colonies and foreign possessions of the Phœnicians were most extensive and valuable, far exceeding those of any other state in ancient or modern times, possessing in its original territory no larger an amount of the world's surface than ancient Phœnicia. These colonies were not obtained by conquest, or, as in the case of many other nations, by the forcible removal of the original inhabitants, and the settlement of others from a distance in the vacant territory; but they were peaceable emigrations of enterprising traders to such localities as were discovered from time to time by bold navigators, and which were considered to present opportunities for originating and maintaining commerce. These colonies, dependent for a short period on the mother-state, began very shortly after their formation to exercise upon it the most lively influence; transferred its habits and institutions into districts, where they became gradually subjected to such alterations as

locality and association demanded, and reappeared in new forms; and when, by sudden revolution or foreign conquest, the parent country became enfeebled, or retired from the activities of distant commerce, these colonies, as youthful and vigorous children, were prepared to sustain and to enlarge the enterprises of their fathers.

The situation of Phœnicia rendered it impossible for its inhabitants to extend their territory in Asia by conquest, but they had before them the Mediterranean Sea, with its neighbouring and numerous islands. The nearest and largest of these, Cyprus, occupied a large share of their attention, and was one of their early colonies. Here the Tyrians established themselves for many years, and made the island one of their provinces. They seem to have had undisputed dominion over it until Shalmanezer invaded Syria, when the Cyprians took an opportunity of rebelling against Tyre. Citium was the earliest and principal settlement, and it gave its name, not only to the whole island of Cyprus, but to the district embracing the smaller islands of the Archipelago. The name is clearly the same as that which stands in our English Bibles as Chittim. The city itself, situated on the southern coast of Cyprus, was not of great size, but well fortified, having a harbour, the gates of which could be closed to prevent the intrusion of any unwelcome visitor. Its effort to throw off the Tyrian authority in the age of Shalmanezer

proved unsuccessful, and the island remained subject to Tyre until the time of Amasis king of Egypt. According to Herodotus, that monarch subjugated the whole of Cyprus, and rendered it tributary to him. It passed under the dominion of the Persians by the successful inroad of either Cyrus or Cambyses, and made an ineffectual effort to regain independence during the reign of Darius Hystaspes. In the time of the Pelopponesian war, Cimon the Athenian attacked Citium as a part of the Persian dominions, and it was then sufficiently powerful to sustain a siege conducted by this warlike and skilful general. Cimon died while engaged in this expedition, and Cyprus seems to have thrown off the Persian yoke and enjoyed its former liberty. It lost it again, however, and was subject to the kings of Egypt and of Syria, until it came under the power of the all-conquering Romans. The city of Citium and island of Cyprus stood in the closest connexion with Tyre, so much so, indeed, that in the capture of the parent city, Alexander considered that he had virtually secured the subjugation of Cyprus. Almost all the cities in the island were of Phœnician origin; it was indeed thoroughly a Phœnician province, and of great importance as supplying all the materials for ship-building. On the coasts of Cyprus were constructed the vessels in which Tyrian sailors navigated the deep, and the timber grown in the groves and forests of Cyprus occasionally found its way beyond the Pillars of Hercules

to the far distant islands of Scilly and of Britain.

In the year 1738, Richard Pocock, while spending some time in the island of Cyprus, discovered no less than thirty-three inscriptions in the Phœnician character which had been dug out of the foundations of Citium. He took an account of them, and published it in his book entitled "Description of the East. London, 1745." Dr. Porter, while exploring the island of Cyprus a short time after Pocock, saw the same stones with their inscriptions. He brought one of them with him to England, and took an exact copy of twenty-nine others. The stone itself found its way to the Bodleian Museum, and five of the copies were published, being edited by a Mr. John Swinton. The remainder, it is to be feared, are irretrievably lost. Swinton's papers were scattered at his death, and were either destroyed or fell into the hands of those who did not know their value. Gesenius, in his "Phœnician Monuments," has, with great learning and care, endeavoured to decipher from the copies preserved by Porter and Swinton, as well as those of Pocock, the meaning of the inscriptions referred to above, and to his learned treatise the student who wishes to satisfy his curiosity respecting them is directed. The first writing contains the expression of a desire that the divinity who was propitious to the fathers in their ancient temple, would prove so still to their descendants in a new edifice erected to

Astarte. The second is a funereal monument to the memory of a wife. The third, fourth, and fifth, are of a dedicatory or funereal character. The sixth is much broken, and only a few letters can be deciphered. The ninth is illegible; and the seventh, eighth, and tenth, on to the fifteenth, are all funereal monuments, bearing inscriptions somewhat similar to those on our gravestones. The fifteenth has appended to the name a short sentence, expressing the vanity of man as mortal:—"The reward of him who heapeth up much (treasure); he is despised,"—a sentence which harmonizes with many sentiments of the Hebrew prophets. To the twenty-second is appended the sentence, "After rain, the sun will shine." The other inscriptions are similar in kind, so far as they can be deciphered. Dr. E. D. Clarke, in his travels in various countries in Europe, describes a precious stone bearing a Phœnician inscription. It is an onyx, having upon it the representation of a dove, a very ancient symbol of Venus and Astarte. It has also upon it an inscription, which has been deciphered as "To Besach son of Amchad." These are all interesting memorials of the association of the Phœnicians with the island of Cyprus, of which written history furnishes us with only scanty information.

The ancient Melita, or modern Malta, was another of the islands in the Mediterranean Sea which was occupied in very early times by the Phœnicians. The name Melita signifies a harbour

or place of refuge, and the island was especially esteemed for the safe and convenient shelter it afforded to vessels in navigating the Mediterranean. As a port, Melita became famous, and the number of ships which visited it soon brought wealth and importance to its inhabitants. It yielded itself to the Carthaginians on the decline of Tyre, and subsequently to the Romans; but the old Phœnician language remained in use, a circumstance which sufficiently accounts for the narrator of St. Paul's shipwreck calling the inhabitants the barbarians. Four inscriptions found in Melita, in the Phœnician character, are described by Gesenius. The first is that which is found at the bases of two candelabra, one of which is preserved in the museum at Malta, and the other at Paris. They appear to have been offerings presented to the Tyrian Hercules by two brothers. The second inscription was found on a stone in a sepulchral cave in Malta, which is described by sir William Drummond in an essay published in London in 1810. The stone itself is now, in a mutilated shape, preserved in Paris, and happily, three copies had been taken of the inscription before the stone was broken. The interpretation of it is difficult and ambiguous, but it has been explained by Gesenius to contain a statement that the sepulchre is the inner chamber of the eternal house, (the invisible world,) that the cave is the resting-place of a pious man, that a spirit of slothfulness is the mother of ignominy—in contrast

possibly with the character of the departed—and then follows the name Hannibal, son of Barmelech. The name Hannibal was common to many Carthaginians. The great leader who bore it and rendered it illustrious was son of Hamilcar; and between Hamilcar and Barmelech there is so great a discrepancy that this inscription cannot be supposed to mark the resting-place of the body of him who was the terror of the Romans.

A third inscription was found in a field near Citta Vecchia, the old capital of Malta, in the year 1820. Gesenius interprets the words as denoting a votive tablet erected to Baal of the sun, by a worshipper who acknowledges that the god has listened to his vows. The fourth inscription was dug out at the place where the third was found, and is similar to it in form and character. It is, however, a gravestone, and the inscription is much mutilated.

Crete, the modern Candia, one of the largest islands of the Mediterranean, was colonized by the Phœnicians. It is, according to Diodorus Siculus, the region from which Hercules set out on his expedition to Iberia, to make war upon the son of Chrysaor. This is reckoned by Diodorus as the tenth of Hercules' labours, and is most probably an allegorical relation of the outspread of the Phœnician people by trade and navigation, and of the general civilization which thence resulted. The destination of the expedition was Spain, a country abounding in gold, where Chrysaor, the golden one, the son

of Geryon, reigned. Hercules is said to have passed from Crete through Africa, where he introduced agriculture, and built the great city of Hecatompylos, which afterwards fell into the hands of the Carthaginians; it was a considerable distance in the interior of their territory. Thence Hercules travelled on along the strait, which at length he crossed over to Gades. Spain was conquered by him, and he carried away the oxen of Geryon as booty, returning through Gaul, Italy, and the islands of Sicily and Sardinia. It is a very natural interpretation of these traditions which passed from the Phœnicians to the Greeks, to regard them as denoting the course of Phœnician colonization, and of those expeditions which were not for destruction and conquest, but for civilization and trade. Crete also stands connected with another fable of Phœnician origin, the history of Europa. The meaning of this it is impossible clearly to ascertain, but the legend serves to show that at a very early period the Phœnicians had intercourse with Crete.

In Sicily, the Phœnicians, long before the rise of the Carthaginian power, had established permanent and flourishing settlements. Thucydides, in his sixth book, states that, "before the Greeks emigrated into Sicily, the Phœnicians had occupied the coasts of that island, and the smaller ones in its neighbourhood; but when the Greeks began to frequent it they retired to Motya, Soloes, and Panormus." These places named by the historian were cities of Sicily

and strongholds of the Phœnicians in early times. Afterwards, when the Romans contended for the dominion of the island with the Carthaginians, the descendants and allies of the Phœnicians, Panormus, the modern Palermo, was taken, although with considerable difficulty. To the three towns already mentioned must be added the mountain city of Eryx, where the worship of the Phœnician Astarte, or Venus Erycina, as known to the Greeks, continued a monument of the presence of the Phœnicians. Gesenius has given a copy and explanation of an inscription in the Phœnician character, found many years ago in the neighbourhood of Eryx. This monument itself has been lost, but the copy of it is preserved to us. The inscription is of considerable length, having eight lines; the letters are distinct and perfect, and from them has been constructed the Phœnician alphabet. The inscription celebrates the beauty and excellence of a woman whose name is recorded, and expresses the grief of the survivor at her removal. In digging for the foundations of a royal gymnasium at Palermo, a vase was discovered, bearing on its side Phœnician characters, denoting, it is supposed, a proper name. It is deposited in the museum of the gymnasium. Another inscription also was found at the city Marsala, in Sicily, marking, by two or three words in the Phœnician character, the grave of a potter. These, however, may not be relics of the ancient Phœnicians, but possibly of their descendants, the

Carthaginians, who preserved the Phœnician character. They lead us back in reflection to a period far distant from modern times.

Sardinia was another island visited by the enterprising navigators from Tyre. They did not, so far as we know, like the Carthaginians, their successors, take possession of the island, but contented themselves with maintaining settlements on the coast. Of the cities they founded we have no distinct account, although those which, even in the time of Cicero, flourished as Carthaginian colonies, may fairly be regarded as original settlements of the Phœnicians. The name Sardinia is said to have been derived from Sardus, a son of Hercules, of whom particular mention is made in the Tyrian legends. Sardus is reported to have been the leader of a Libyan colony, who, at an early period, took up their abode in the island, which was valuable as producing abundance of grain, and having rich mines in lead and silver. About 1773, a stone was discovered in the neighbourhood of the ancient city Nora, now Pula, in the southern part of the island of Sardinia. It was found in a vineyard belonging to a convent, and bears a Phœnician inscription, which has been differently interpreted according to the division of the letters of which it consists. The earlier interpretation given of it supposes it to mark the termination of the voyage of Sardus, son of Hercules, who is thought, after sailing for Tarshish, to have landed in Sardinia, and to have erected the stone as a

memorial of the termination of his voyage. Gesenius, however, repudiates this interpretation, and by his division of the syllables the inscription is made to denote the grave or resting-place of a prince who was a father to his country. The stone is in kind the same sandstone which is common in the neighbourhood of the ancient Nora, but the inscription has been mutilated on the left-hand side. A precious stone, from Sardinia, has also been preserved, on which are inscribed four Phœnician letters, giving probably the name of the person to whom it belonged.

On the coast of Africa, the Phœnicians had extensive territories, and not mere trading settlements. The foundation of the colonies in north Africa took place during the most flourishing period of Phœnician trade and power.

Of these, Utica, Carthage, and Leptis were the earliest and most important settlements, being founded by emigrations from Tyre upwards of five hundred years before Christ. Utica, however, claims the priority of Carthage by some considerable period, although the precise difference in the era of the foundation of these cities it is impossible to determine. Leptis, Adrumetum, Hippo, and some other towns, existed also prior to the foundation of Carthage, but the means which had been taken for the establishment of the last-mentioned city, and the resources at the command of its founders, were so wisely and sufficiently provided, that during the lifetime of Dido herself

the colony of Carthage rose to an elevated and independent position.

The city was situated on a promontory connected by a narrow isthmus with the mainland, about fifteen miles from the present Tunis. At the extremity of the promontory towards the continent, on the narrowest part of the isthmus, was the fortress of Byrsa, including at its summit the temple of Æsculapius, and surrounded by a triple wall. The walls of the city were in circumference about twenty miles. It was bounded on the north and east by the ocean; on the south by a great lake; and on the west by a range of cliffs stretching across the isthmus, and traversed by narrow passages cut in the rock. There was a harbour, probably on the eastern side, having an inner and an outer basin; the former was guarded with great care from the intrusion of any foreign ships, and was occupied by vessels of war. The outer harbour had a double wall around it, sluices to let the water in and out, and an entrance seventy feet in width, which, like the harbour of Tyre, was closed by drawing an iron chain across it. All around the outer harbour were broad quays for loading and unloading cargoes; while round the inner harbour were storehouses and docks for the use of the ships of war. Within the fortifications of Byrsa were stables and magazines for the supply of three hundred elephants and four thousand horses, with accommodation for four thousand cavalry and twenty thousand foot soldiers. On the

northern side of the peninsula, called Megara, were situated the homes of the rich citizens and successful merchants; villas vying in taste and magnificence with those of our modern cities, separated from each other by verdant lawns, plantations, and cultivated gardens, where Carthaginian damsels exhibited the rich embroideries and glowing colours of ancient Tyre, or young Hannibals vowed, in mimic sport, hostility to the rising power of Rome. The population of Carthage in the full tide of its prosperity is supposed to have reached seven hundred thousand souls, a number which must have exceeded that of the Phœnician city of which she was the descendant, and for a short period the commercial successor.

To pursue the fortunes of this mighty city in its contest with Rome would scarcely be appropriate in a treatise on Tyre and the Phœnicians; yet it must not be forgotten that the skill and resources which enabled Hannibal for sixteen years to maintain, to the terror of the Romans, a firm position in Italy, sprang originally from the coast of Phœnicia. The extent of territory subject to this chief of Phœnician colonies was not less than one thousand six hundred geographical miles, nearly co-extensive with the present regency of Tunis. The great district of Libya became a vast corn magazine for Carthage, and the nomade tribes who dwelt inland acted towards the Carthaginians the part which the Arabs sustained in Asia towards

Tyre, conducting their caravans in their trade with the most distant regions.

Several interesting inscriptions in the ancient Phœnician language have been discovered in the neighbourhood of Carthage, and are described by Gesenius in the work already alluded to. Four of them are connected with the name of Humbert, by whom they were discovered at the village of Malga, the site of ancient Carthage. They were buried some three or four feet in the ground. The first is supposed to be a votive stone erected to the sun and moon, by a noble Carthaginian, who held important office in the state, and the others are somewhat of a similar character. In 1832, another stone of the same kind was discovered in the same neighbourhood by the Danish consul at Tunis, and another with a very brief inscription is deposited in the museum at Lyons. One, also, dug out by Humbert from the ruins of Carthage, was sent by him to Belgium, but was lost. Two gravestones, also from the same spot, contain Phœnician inscriptions to the memory of those whose bodies once reposed beneath them, and the names of these Carthaginians are thus preserved to modern times.

Under the head of Punico-Numidian, Gesenius arranges those inscriptions in the Phœnician language which have been discovered partly in the Carthaginian and partly in the Numidian territory, the writing of which is not so graceful and complete as that of other Phœ-

nician inscriptions. The territory of Numidia was colonized by Phœnicians, but does not appear to have become wholly subject to them, as the kings of Numidia, who resided at Hippo, were sometimes allies, and at other times dependents of the Carthaginian state. The city Thugga was in the district of Numidia, not far from the river Bagradas, about two days' journey from Tunis. At this city, sir Grenville Temple, in his Excursions in the Mediterranean, describes an ancient mausoleum as subsisting, of great beauty and antiquity. "It stands in the centre of an olive grove, a little beyond the boundaries of the town, and to the south of the village. It measures at present forty-one feet in height, but was originally much loftier, and at the base it is twenty-eight feet seven inches square. It consists of two stones, and a part of the third, the lower of which contains four double rooms or receptacles for the bodies, and has two entrances, one at the north, the other at the east, which were closed by a sort of portcullis or stone working up and down in a groove. The second story has two rooms and one entrance, closed in the same manner as the lower ones; and above this rose either a dome or a pyramidical succession of steps, crowned by a statue or some other ornament. On the eastern face are two inscriptions, the one Punic, and the other in characters unknown to me. They do not seem to have been cut at the same period in which the mausoleum itself was erected, and have probably no relation to

the person to whom it was raised; the one inscription appears to be a translation of the other." These inscriptions are deciphered as being the one in the Phœnician, and the other in the Libyan language. The first part of the inscription contains the genealogy of the personage buried in the mausoleum, and enumerates seven of his ancestors, among whom are two kings and one prince; the other part is an eulogy of his character, and the monument was erected by a son to the memory of his deceased parent. Bilinguar inscriptions are very valuable as furnishing an opportunity to learned antiquarians of comparing the known with the unknown in the forms of various alphabets; and Gesenius has accordingly employed this inscrip tion to discover and illustrate something of the nature of the ancient Libyan language, and its combination with the Phœnician.

There are four other Numidian inscriptions, found nearly in the same neighbourhood as the bilinguar one of Thugga; they relate to the family of Hiempsal, king of Numidia. The first was found in a small hovel, was described by sir Grenville Temple, and is deposited in the museum of the Asiatic Society of London. The stone is a votive offering to Baal, made by Hiempsal, king of the Massyli, in return for a supposed answer to his prayers in the abundant fertility of his fields. The Massyli were the ancient inhabitants of Numidia in the east. The second inscription is on a stone of great weight and size, and is another acknowledg-

ment to Baal by Hiempsal, son of the preceding. The third, which is deposited at Lyons, was erected by two persons to the honour of Baal. They were of the family of Hiempsal, and occupied high stations. There is on the monument a figure of a cow, the sign of agricultural prosperity; and this is also a votive offering for the fertility of the soil. The fourth is of the same kind and to the same purpose, but has with it a representation of the worshipper who erects it. In the vaults of the British Museum for a long while was deposited a Numidian monument, bearing a Phœnician inscription, which Gesenius deciphers to be a votive offering to Baal by Adrichenus, a king of Numidia, in return for a victory which his people had gained over the Romans. There are other Numidian inscriptions, but from those already mentioned the reader can obtain an idea of their general character.

Badia, a learned Spaniard and traveller in the east, in the year 1803 discovered and brought to light a remarkable bilinguar inscription in a triumphal arch built by the Romans at Tripoli, and standing at that time near the house of the French consul. The whole monument was constructed of enormous stones, without mortar or cement, and was covered with sculptures within and without. The greater part of these had been destroyed, but enough remained, though in a fragmentary state to show the beauty and antiquity of the

structure. Part of this monument, containing a short bilinguar inscription, was, about 1825, brought to England, with other antiquities, from Tripoli. It was given to George the Fourth, and exhibited for a time in the vestibule of the British Museum. Afterwards, these antiquities were removed to Windsor, and Gesenius found this valuable relic supporting the statue of a female figure, supposed to represent Flora or Ceres, near the Virginia Water! The inscription contains two words in Latin, and a line in the ancient Phœnician language. The first is the name of Augustus, supposed to be Septimius Severus, the Roman emperor, who was born at Leptis, in Africa, and who is said to have bestowed many benefits on his native country. The line in Phœnician characters is, "The power of the Roman empire lasts on for ever," and the monument is one of much interest.

Another monument from Tripoli was brought over to England in 1824, and deposited in the British Museum. It contains a form of supplication to Baal, presented by an elderly monarch of Numidia. The inscription is in very large letters, and there is difficulty in distinguishing them from the marks which time has made in the stone, which is soft and broken.

Before concluding our remarks on the Phœnician colonies on the northern coast of Africa, it is well to refer to the relation which these sustained to each other. In this they appear to have imitated the position of the

cities from which they arose, and which formed a confederacy along the coast of Phœnicia. That they were wholly independent of one another is not probable; at the same time, the amount of relative subjection is not by any means clearly defined. They appear to have existed in an amicable union, rather than under any clearly constituted general government. A strip of coast, comprising the central portion of the northern shore of Africa, was covered with a chain of cities, of which Utica was the most ancient, but over which Carthage speedily predominated. It became amongst them a second Tyre, and was overtaken by a destruction very similar to that which befel its Phœnician ancestor. The pride and self-confidence of the Asiatic Tyre descended to the African Carthage, and the devastations wrought by Nebuchadnezzar and Alexander were imitated by the relentless Romans.

The peninsula of Spain formed one of the chief colonial countries of the Phœnicians, and was the object of their navigation and the chief seat of their commerce. The part of the country occupied by them was that which is situated in the southern part of Andalusia, on both sides the strait, from the mouth of the Guadiana, at both sides of the Guadalquivir, to the frontiers of Granada, and even Murcia. The original inhabitants of this district were the Turdetani, but from the mingling of the Phœnicians with the natives arose a mixed race, known as the Bastuli. In this district were the cities Tartessus,

Carteia, and Gades; and hereabouts must be found the far-famed Pillars of Hercules. These have been sought at Gibraltar, near Gades, and even elsewhere, but locality decides the question in favour of the rocks Calpe and Abyla, where Gibraltar on the European, and Ceuta on the African coast, now stand. With regard to Tarshish, there has been much difficulty in determining its exact position. This has arisen principally from the mention which is made of it in the second book of the Chronicles, in which it is recorded that Jehoshaphat, king of Judah, joined with Ahaziah, king of Israel, "to make ships to go to Tarshish, and they made the ships in Eziongeber," that is, on the Elanitic Gulf, on the eastern arm of the Red Sea. This language implies certainly that there was a Tarshish from which Eziongeber was a suitable port to sail; and if so, unless we suppose the vessels in every voyage to have circumnavigated Africa, Tarshish must have been in the east, and not on the coast of Spain. In the passage, however, in the book of Kings, the vessels are described, not as sailing for Tarshish, but as ships of Tarshish sailing for Ophir. This removes all difficulty, for Ophir was in the east; and by the expression, ships of Tarshish, is clearly meant ships of a certain size and build, such as those which traded to Tarshish. The probability appears then to be, that in the passage in the Chronicles we have an error in the transcription, and that the expression should be, ships of Tarshish, as in

the book of the Kings. If an error in transcription be not admitted, then must there have been a Tarshish in the east as well as one in the west. That a Tarshish did exist, accessible from the Mediterranean, and not by the Red Sea, is clear from the passages of Scripture in which the place is referred to. In the book of Jonah, for instance, the prophet, instead of going to Nineveh to prophesy against it, flees in a contrary direction, and takes ship at Joppa for Tarshish. It is plain, then, that Tarshish was in a direction from Jerusalem contrary to Nineveh, and that it was accessible by ship from Joppa. Here, and elsewhere, the description answers to Tarshish, or Tartessus, in Spain, to which for so many years the Phœnicians conducted their traffic. There was a river Tartessus, an island Tartessus, and a place bearing the same name. Indeed, the term appears to have been applied to denote a district of which those who employed it had only vague and uncertain knowledge, though, as used by the Phœnicians, it denoted the tract in southern Spain which they had visited and colonized. The river Tartessus was the Guadalquivir, which by flowing into the sea in two streams forms an island, where the Phœnicians, in conformity with their usual practice, had an early settlement; the city and island possibly bearing the name of Tartessus, which gradually extended itself to the surrounding district.

The city Gades was another island settlement of the Phœnicians, whose rule appears to have

been to choose islands at a short distance from the continent for their settlements, as being the most secure deposits for their merchandise, and places from which it could be easily transported. At a short distance from the coast, and beyond the Pillars of Hercules, were situated two small islands in the Atlantic Ocean. The largest was about nine miles in circumference ; and on this remote part of the known world, beyond which nothing could be seen, except the immeasurable waste of ocean, the Phœnicians built their city. Gades was the name of the largest island and also of the town, and Erythea of the smaller island, which was considered a great favourite with Juno, and was remarkable for its fertility. At the extremity of the larger island, towards the north, was a renowned temple in honour of the Tyrian Hercules, who is supposed at this point to have reached the limit of his expedition, and to have defeated Geryon who ruled over the island.

Carteia was a third Phœnician city, somewhere in the neighbourhood of the present Gibraltar. It may have been below Algeziras, at the very extremity of the strait, and it is much disputed whether it is to be identified with Calpe. Malaca and Hispalis were other cities ; the former, the present Malaga, exported large quantities of excellent salt fish ; the latter, Seville, was built on the Guadalquivir at a point to which the tide came up, and where it was navigable for ships of burden. These were the principal cities, but the whole country

was peopled by Phœnician colonists. Strabo affirms that there were above two hundred places of Phœnician origin. Gades is said to have been founded about the same time as Utica, at least a thousand years before Christ. It became the chief of smaller colonies along the coast, and the head of a confederacy similar to those which existed at Tyre and on the northern coast of Africa.

Beyond the Pillars of Hercules, the settlements of the Phœnicians appear uncertain, and are attended with great obscurity. Strabo indeed mentions that there existed three hundred cities, which were founded by Tyre on the western coast of Africa, and which afterwards were laid waste by the rude Gœtuli and the Libyans. Diodorus Siculus also hands down to us a tradition respecting a very large island beyond the Pillars of Hercules which was taken possession of by the Phœnicians. This island is clearly Madeira, which must have been visited by these enterprising navigators, and formed the seat of settlements, the names and histories of which have not come down to us. The Carthaginians, who followed in the track of their ancestors, fitted out two grand expeditions for planting colonies and pushing onwards geographical discoveries; one of these, conducted by Hanno, for the western coasts of Africa; and the other, under Himilco, for those of Europe. They founded colonies beyond the Pillars of Hercules along the shores of Spain, independently of those which had been previously

planted by the Phœnicians. Himilco, after four months' sail, reached the Insulæ Œstrymnides, islands lying close to the shores of Albion, and within two days' sail of Ireland. Between these islands and the mainland, communication was kept up by means of boats made of leather.* With regard to the locality denoted by the Œstrymnides, probability points to St. Michael's Mount in Cornwall as being the spot. Here tin is obtained in two ways, by stream works and by mining. The stream works are horizontal excavations, open to the surface of the earth, from which the tin is extracted by washing. In the bay in which St. Michael's Mount is situated are traces of other islands, and of a larger extent of land which has been submerged. Diodorus mentions that "the inhabitants of the British continent were very skilful in obtaining the tin, which they afterwards conveyed to a small island, called Fetis, accessible from the shore, dryshod, when the tide is out." All these statements point to St. Michael's Mount and its neighbourhood as the locality described; and here, as in so many other instances, we again meet with the old Phœnician custom of choosing an island near the shore as the emporium for their commerce. The ancient inhabitants of Cornwall, we may therefore fairly

* Boats made of wicker-work, covered with oil-cloth or leather, named *coracles*, are still well-known in Wales. They are so light that a fisherman can carry them by a strap on his back. Usually they are made to hold only one person, and are not much bigger than a large basket. Occasionally, however, such boats are built of a larger form, and made capable of conveying five or six persons.

assume, delivered their valuable ores at this island, along which vessels of Tyre were moored to receive their cargoes, and then to wend their lengthened voyage homeward through the Pillars of Hercules and the Mediterranean.

It is impossible to determine whether any permanent settlements were formed at these extreme limits of Phœnician navigation, but Strabo and Diodorus both affirm that the inhabitants of the islands were civilized by their intercourse with the traders. In Ireland there exists a tradition, dependent, as such tales are, on the songs of their bards, that a portion of the island was once in possession of settlers who came from Spain, and were called Phenies. No Phœnician remains, however, have been discovered on British shores.

CHAPTER IV.

ON THE TRADE CARRIED ON BY THE PHŒNICIANS BOTH BY SEA AND LAND.

In the commencement of his history, Herodotus, who wrote B.C. 445, gives an account of the hostilities which subsisted between the Greeks and the barbarians, and endeavours to trace them to their cause. This cause he considers to be the expeditions of the Phœnicians into Greece, in which, on more than one occasion, they carried off kings' daughters and persons of importance, after having disposed of their various articles of commerce. The Greeks retaliated by similar marauding and piratical expeditions, and hence originated, according to "the father of history," as he is commonly called, the violent hatred between the two parties. The same representation of the conclusion of Phœnician trafficking is given in the fifteenth book of Homer's Odyssey, in which Eumæus relates to Ulysses the adventures through which he has passed, explaining that he was son of a king, and had been carried off when a child by Phœnician sailors, when—

"Freighted, it seems, with toys of every sort,
A ship of Zidon anchored in our port."

It is possible that the early voyagers from Tyre and Zidon were of this character, and that under the pretext of trade opportunity was often taken for plundering the weak and defenceless, until the successful navigators were restrained by the superior benefits of trade or the presence of rival fleets. They were, in the infancy of their navigation, either robbers or merchants as circumstances might guide them, exposing at ports, seldom visited by strangers, trinkets, beads, and baubles, and kidnapping boys and girls to be disposed of in the Asiatic slave markets, or to be redeemed by heavy ransoms from their parents and friends. Such proceedings are in harmony with the history given in the book of Genesis of the sale of Joseph to the Midianitish merchants, who did not exhibit unwillingness to purchase the Hebrew slave, or solicitude to examine the title to possession of those who sold him.

Whatever unwillingness to mutual traffic might subsist between the Greeks and the Phœnicians, there were some things in which the latter had a decided advantage over the former, and in regard to which, if the Greeks obtained them at all, they must purchase them of the Phœnicians. Such were the perfumes and spices brought from Arabia, so plentifully employed by the Greeks in the sacrifices to their gods, and which could only be purchased of Phœnician merchants. There were

also the manufactures of Tyre, its purple garments, its rich apparel, its jewels, trinkets, and ornaments, all of which were superior in taste and workmanship, and were objects desired and prized among the Greeks. Many of the productions of Asia would find their way into Greece by means of the colonies established in Asia Minor, which exported the same kind of merchandise as the ships of Tyre, and were rivals with the Phœnicians in their eastern commerce.

In the extensive colonies of Tyre and its adjacent cities, are to be found the principal sources of its trade. Sales effected with other purchasers were by retail and in very small quantities, but in this direction the mutual exchange of commodities was on the most extensive and profitable scale, and for a long time formed an uninterrupted source of wealth and prosperity. During the time of Phœnician prosperity, the establishments upon the great islands of the Mediterranean Sea were regarded as stations for the distant voyages into Spain—the Spanish being the largest and most lucrative branch of Phœnician commerce. Spain was the richest country then known for silver, and abounded in gold, as well as in metals of less value. The most productive portion of her territory was that known to the Phœnicians by the general name of Tarshish. On the arrival of Phœnician vessels at this country, they found silver in such plenty that they laded their vessels with it to the water's edge, made their

common utensils and even the anchors of their ships of this metal, and returned back to their native country, to astonish their friends and neighbours by the history of their profitable adventures and the specimens of the treasures they had discovered. Spain became then to Tyre what Peru has been since to Spain and Europe, and what more recently California has been to America.

The mine works of the Phœnicians were confined to the present Andalusia. The oldest, according to the testimony of Strabo, were upon the mountain in which the Guadalquivir rises, upon the south part of the Sierra Morena. It was easy from the position of these mines to transport their produce by water-carriage to the sea, thence to be conveyed in Phœnician vessels from the ports. When Spain was overcome by the Carthaginians, the extent of mining territory was greatly enlarged. The mountain in which the mines were at first principally situated was called "the Silver Mountain," and silver was the main produce. Gold, lead, and iron, were discovered afterwards, and tin mines also were opened on the northern coast of Spain, beyond Lusitania. In different parts of the world, the relative value of the precious metals was very different, so much so that in Arabia Felix silver was tenfold the price of gold. Of this difference in value the Phœnicians, from the extent of their traffic, were able to take large advantage.

The commerce was carried on by barter. On

the part of the Phœnicians, Tyrian wares, linen, toys, trinkets, and such common and attractive articles as their manufactures supplied, were exchanged for silver and the produce of the southern part of Spain, consisting of corn, oil, wine, wax, fine wool, and rich fruits. The modern Cadiz and ancient Gades was their station for the Spanish trade, and also the starting-point for distant navigation and commerce, of which, from the extraordinary care with which it was concealed, we can know but little. It is certain that the British Isles and those of the Cassiterides, the Scilly Isles, were visited by them for tin, and the coast of Prussia for amber. It is probable that they proceeded from Gades to Madeira and the Canary Islands, perhaps to the gold coast beyond the Senegal, as did the Carthaginians in subsequent voyages. Besides the fixed and regular course of their traffic, they were in the habit of fitting out expeditions for the purpose of discovery, by which they often extended their commerce, or at least the amount of their geographical knowledge. Herodotus has given us an account of some of these voyages, and it is reasonable to suppose that many more were undertaken, and successfully accomplished, of which no notice has come down to us. In one of these voyages, which they undertook at a very early period, they discovered the isle of Thasos, proverbial for its fertility, and rich in gold mines, which the Phœnicians industriously worked until driven from the island by the Greeks. A still

more wonderful expedition is thus narrated by Herodotus, in the fourth book of his History, respecting their circumnavigation of Africa. "That Africa," remarks the historian, "is surrounded by the sea, except where it borders on Asia, Necho, king of the Egyptians, was the first we know of to demonstrate. That prince having finished his excavations for the canal leading out of the Nile into the Arabian Gulf, despatched certain natives of Phœnicia on shipboard with orders to sail back through the Pillars of Hercules into the north, (that is, the Mediterranean Sea,) and so to return to Egypt. The Phœnicians consequently having departed out of the Erythræan Sea, proceeded on their voyage in the southern sea; when it was autumn they would push ashore, and sowing the land whatever might be the part of Libya they had reached, await there till the harvest time; having reaped their corn they continued their voyage; thus, after the lapse of two years, and passing through the Pillars of Hercules in the third, they came back into Egypt, and stated what is not credible to me, but may be so perhaps to others, namely, that in their circumnavigation of Libya they had the sun on the right hand, (that is, on the north.)"

The story thus detailed by Herodotus is liable to so few objections as to its truth, and is so strongly supported by internal evidence, that although some writers have attempted to impugn its accuracy, it must be admitted, we think, to be authentic. Pharaoh-Necho had already

built fleets on the Mediterranean and Red Seas, and had attempted to unite them with a canal, so as to make Africa an island. It would be most natural for him to desire knowledge on the form and size of this continent. The desolation of Tyre by Nebuchadnezzar, which followed after this event, is sufficient to account for the fact that the voyage was not followed up by subsequent enterprises. The shortness, too, of the time alleged to have been spent, although an objection to some minds, must be estimated in connexion with the skill which the Phœnicians had acquired by continued practice in such coasting expeditions. Moreover, they were not by any means unacquainted with the coasts they had to traverse, and the difficulties of circumnavigating Africa are not really so great in starting from the Arabian Gulf as from the Mediterranean Sea. The regular winds and, what is of more importance, the currents are all in favour of the navigators, from the time of clearing the Arabian Gulf to that of their arrival on the coast of Guinea. They must by observation have previously acquired a knowledge of seed-time and harvest in these hot regions. In Africa, the harvest follows the seed-time in three months at least, a time not more than sufficient to repair their vessels, afford rest to their crew, recruit the health of the sick, and lay in the necessary stock of provisions for their voyage. The circumstance mentioned by Herodotus, and which he finds it so difficult to credit, that they had the sun on their right

hand, is one of the strongest proofs of authenticity in the narrative, for it is that which no impostor would introduce or imagine, and yet it is that which must have actually occurred to them in the circumnavigation of Africa. Omitting, however, these distant voyages, the regular navigation of the Phœnicians in this early age is truly wonderful.

In their regular intercourse with Spain, the Phœnicians found in the island of Sicily a harbour to which they might run in case of tempest or accident; and in which, also, until dispossessed by the Greeks, they carried on a lucrative and extensive trade. Along the coast of Africa was a line of commercial establishments, which may in the first instance have been intended for the preservation and assistance of the Spanish trade, but which rapidly drew to them the commerce of inner Africa, and became in themselves valuable on this account. Constant traffic was also carried on between Phœnicia and the shores of the Arabian and Persian Gulfs, where settlements had been established and secure harbours obtained for the protection of the navigation. Yet for the undisturbed continuance of this last traffic, which extended so far beyond the boundaries of their own territory, the Phœnicians were dependent upon the maintenance of friendly relations with the powerful nations who exercised dominion over these coasts. For the navigation of the Arabian Gulf they were indebted to the Jews, and to the alliance which

subsisted between them and this nation under the reigns of David and Solomon. In the time of the latter prince, commerce was carried on by them with Ophir. It proceeded from the ports of Elath and Ezion Geber, situated at the termination of the Ælanitic Gulf of the Red Sea. These ports originally belonged to the Idumæans, and on their conquest by the Jews their seaports passed under the dominion of the conqueror, together with the lucrative trade which was attached to them. This the Jews were not in a condition to carry on alone, and their allies the Phœnicians, who were experienced traders, did not allow the favourable opportunity to escape, but shared it with them in such a manner as to be profitable to both parties. Upon this trade to Ophir very much has been written, without anything being concluded with absolute certainty as to the situation of the place. It has been found in Ceylon, in Arabia Felix, and even on the eastern coast of Africa.

The name Ophir occurs in the first instance as the proper name of one of the thirteen sons of Joktan, the son of Eber, a great grandson of Shem. Many Arabian countries are believed to have been peopled by these sons of Joktan, and to have been called after their names, and this is spoken of as a presumptive proof that Ophir is to be found in Arabia, although it is possible that it is mentioned in that connexion on account of its being an Arabian colony planted abroad. Though gold, for which Ophir

was particularly famous, is not now found in Arabia, yet by the ancients it was ascribed to the land in great plenty, and the gold of Havilah, which is mentioned in the second chapter of the book of Genesis, is thought to have been an Arabian production. Some suppose that although Ophir was situated in Arabia, it was rather a storehouse where the productions of a more distant country were deposited than the locality where they were originally found, and they have identified it accordingly with the Arabian port Aphar. In favour, on the other hand, of the opinion which places Ophir in Africa, it has been alleged that the name Africa itself suggests the identity of the places, and that the extraordinary voyage of the Phœnicians and Egyptians in the circumnavigation of the continent harmonizes with the supposition. By other writers the nature of the productions brought by the traders from Ophir, as well as the testimony of the Septuagint and Josephus, have been appealed to in favour of India as being the locality. The authors of the Septuagint version translate Ophir by a word which is the Egyptian name for India, affording a strong presumption as to the ideas which they entertained of its situation. Josephus, in his book on antiquities, affirms that the Ophir to which Solomon sent his ships was "the golden Chersonesus which belongs to India." The place thus designated by Josephus is our modern Malacca, whose natives still call their gold mines Ophir. The amount of

evidence certainly appears to preponderate in favour of India being the region principally meant, although when Ophir is alluded to the name was clearly used with considerable latitude, and was not restricted to one exact locality. The commodities brought from this distant and southern region were ivory, precious stones, ebony, and gold, with apes and peacocks, the vessels taking about three years to accomplish the voyage. This appears a long time, and clearly establishes that Ophir was at a considerable distance. Yet we must remember the half-yearly monsoons, and the probability that the vessels visited several ports during this period. The expression in the third year may denote, not that they took three whole years for the voyage, but that the vessels did not return till the beginning of the third year from the time of departure. Owing to the variations in the winds, a vessel coasting along the shores of India, of Ethiopia, and of Arabia, and touching and trading at several places, could not return the same year it set out. If it left Elath in the month of October in one year, it would be unable to return with the south wind into the gulf before the spring of the third year from its departure; and this probably is the meaning of the statement respecting the third year.

This Ophir trade does not appear to have been of great importance to the Phœnicians, but to have formed a subordinate part of their traffic; and when the navigation from the two seaports became interrupted by the successful

revolt of the Edomites, Tyre does not seem to have greatly suffered. A trade of more consequence was that which they carried on in conjunction with the Babylonians and Chaldæans, through the Persian Gulf to India. An account of this trade will complete the survey of the Phœnician commerce by sea, as contained in the present chapter.

The form of the Persian Gulf afforded many advantages over the Arabian Gulf or Red Sea in the conduct of the Arabian and Indian trade. The Arabian Gulf is a long, narrow canal, everywhere studded with rocks and islands dangerous to the navigation; the Persian Gulf, however, presents a large and spacious basin of comparatively smooth water, as the exceeding smallness of its mouth breaks the waves of the Indian Ocean. It has also few hidden rocks along its shores, and many streams pour themselves into it from the interior of Asia, serving as so many roads for the conveyance of merchandise. Of the eastern coast of this Persian Gulf, as it existed in the age of Alexander the Great, we have a valuable description given by Nearchus, and preserved in the writings of Arrian, who flourished in the second century. Nearchus was the officer who had charge of Alexander's fleet, and was instructed to sail up the Persian Gulf to the Tigris. He kept on the right hand, and followed the line of the eastern coast. He mentions the countries, valleys, and rivers which he passed in his journey, but the enumeration of them would not be interesting

to the general reader. On the western coast one city only is mentioned. It is that of Gerrha, built by a colony of Chaldæans ; its houses were constructed of salt, which it was necessary frequently to moisten to prevent their splitting by the sun.* From this city there was much traffic carried on by land and sea. It was situated in a barren district, but was in the immediate neighbourhood of Arabia the Happy, the native country of frankincense and other perfumes. Its inhabitants were some of the richest people in the world, engaged in transporting Arabian and Indian commodities by ships to Babylon, and into the west by means of caravans.

To this city, separated by a formidable desert from the fruitful territories of Asia, Phœnician merchants found their way, and thence established themselves on the two islands of Tyrus and Aradus, sharing with the inhabitants of Gerrha in the advantages of the rich Indian trade. The pearl fishery was an important branch of this traffic, the finest pearls being found in the Persian Gulf and near the island of Ceylon. Theophrastus, who lived at the beginning of the third century before Christ, tells us that at the island of Tyrus there were large plantations of cotton trees, and that a

* This may appear at first sight incredible, yet in Mr. B St. John's narrative of a journey to the oases of the Libyan desert, he describes the town of Siwah as being built of fossil salt. "It was extremely interesting to us," he writes, "to detach portions from the walls that rose on every side, and to see, on breaking them, the pure salt, white and sparkling within—whilst without, of course, dust, dirt, and heat had imparted a greyish hue."

large part of the island was covered with them, rendering it highly probable that there was a considerable trade in cotton. A particular kind of wood, of which walking sticks were made, "streaked and spotted like the skin of a tiger, and very heavy," was also exported from Tyrus, and a valuable kind of timber, resisting for upwards of two hundred years all decay in water, and most useful in ship-building.

Another port or storehouse of the Phœnician merchandise was situated at the entrance of the Persian Gulf. It was at Cape Makae, as mentioned by Nearchus, and may have been identical with a city called Tur or Szur, the name of which is the same as Tyre. It was a great mart for cinnamon, which was brought home from a more distant country. At present, cinnamon is found in Ceylon and on the coasts of India, and in the East Indian Islands. "To what purpose," writes the prophet Jeremiah, "cometh there to me incense from Sheba, and the sweet cane from a far country?" alluding to the great distance from which cinnamon was brought. The present country of the cinnamon is Ceylon, and this island and the neighbouring part of India is most probably the region from which the Phœnicians derived it in those distant ages.

The Phœnicians were not only remarkable for their enterprise in navigation and the extent of their trade by sea, of which we have already given some account, but they enjoyed a very extensive commerce by land, to which

numerous references occur in the prophecies of Isaiah and Ezekiel. The whole of the twenty-seventh chapter of Ezekiel refers to this subject. In it the prophet points out with exactness the nature of the thriving commerce of Tyre, and his references to the countries traded with are such as might have been made if he had before him a map of the world. With minuteness he sets forth the detail of the trade of Tyre which was threatened with destruction by the military expeditions of Nebuchadnezzar. That trade divides itself into three grand branches, according to its three principal directions. The first, is the one towards the south, the Arabian, East Indian, and Egyptian, of which we have already somewhat treated, inasmuch as it was maritime in its character; the second, that to the east, with Assyria and Babylonia; and the third, the northern, with Armenia and the Caucasian districts. As regards all these branches of traffic, the source of our knowledge is principally the chapter of Ezekiel's prophecy already referred to, together with some scattered passages of Greek writers.

The traffic of the Phœnicians with Arabia was especially important. It extended to every part of that country. The district of Arabia is almost deserving of being considered a continent by itself, being intermediately situated as to Asia and Africa, from the latter of which it is divided only by a narrow gulf. Its natural features are very similar to those of Africa. It has its broad sandy desert, succeeded in a

more southern region by a very fertile district, known as Arabia the Happy. The band of desert by which the more favoured portion of this extensive country has to be reached, can only be crossed by caravans, by which the Phœnician land trade was conducted. The district of Arabia known as the Happy is, in size and fertility, no unimportant portion of the habitable globe, being equal in extent to France, while Arabia has a superficial area altogether more than three times the size of Germany. In southern Arabia, grow the spices and perfumes, especially frankincense, of which Herodotus gives the following description: "In this land," he says, "grow frankincense, myrrh, cinnamon, cassia, and ledanon. The frankincense is collected from trees, in which are found a number of small winged serpents, which they are obliged to drive away by burning gum styrax. Cassia grows in a shallow lake, infested by numerous winged insects like bats; from these the inhabitants protect themselves by covering the whole body and eyes with skins. Finally, the ledanon is found like filth sticking to the beards of he-goats; this perfume, however, is used in several ointments, and is that which in general the Arabians burn." Such were the legends common respecting the productions of Arabia. Gold and precious stones, onyxes, rubies, agates, etc., were found in the district, as on the opposite shores of Ethiopia. The prophet Ezekiel mentions the districts or places in Arabia which were the seats of the commerce of Tyre,

(Ezek. xxvii. 19—23,) "Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market. Dedan was thy merchant in precious clothes for chariots.—The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold. Haran, and Canneh, and Eden, the merchants of Sheba, ... were thy merchants." Several of the places here mentioned have retained their names to the present day, and the sites ot others, whose names have passed away, it is not difficult to conjecture. The mention of them in this familiar manner by the prophet shows that they were better known to the inhabitants of Palestine than the present localities of the district are to the people of modern Europe.

Theophrastus, in his History of Plants, has given an account of the cultivation of the frankincense and spices. "Frankincense, myrrh, and cassia," he writes, "grow in the Arabian districts of Saba and Adramotitis; frankincense and myrrh on the sides, or at the foot of mountains, and in the neighbouring islands; the trees which produce them grow sometimes wild, though occasionally cultivated, that of the frankincense being somewhat taller than the myrrh. The land belongs to the Sabeans, who regard the property as sacred, so that no one watches his trees. The harvested frankincense and myrrh were carried to a temple of the sun, the most holy among this nation, (always

given to the idolatry of star worship,) and guarded by armed Arabians. Each proprietor here set out his heap, placing upon it a ticket, on which was inscribed the quantity and the price. Then came the merchant and deposited near each lot the price marked, after him followed the priest, who took one-third of this price for the deity, and left the remainder for the proprietor. The frankincense from the young trees is whitest, but least odoriferous; that of the more aged yellow, but of stronger scent."

"The men of Dedan," declares the prophet, "were thy merchants, many isles were the merchandise of thine hand: they brought thee for a present horns of ivory and ebony." Daden is one of the islands in the Persian Gulf, not far from Gerrha, a city to which reference has been already made, (p. 70.) The islands are now known as the Bahrein Islands, and were Phœnician depôts of Indian produce. The prophet represents the nations coming and bringing their merchandise to the Tyrians, alluding to the many wandering tribes who were employed as carriers by the Phœnicians. "Arabia and all the princes of Kedar, they occupied with thee, in lambs, and rams, and goats." The deserts of Syria and Arabia were occupied by people and tribes of this description, several of whom acquired wealth by acting as carriers to Tyre, and by the opportunity often afforded them of entering on advantageous traffic for themselves. The Midianites were of this class, and also the

Edomites. "Syria," says the prophet, "was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate." In the territory of Edom, Petra grew into importance and wealth, and here was an immense storehouse of wares and productions brought from the southern regions, the property of the Idumæans and others, ready to be exchanged with Tyrian merchants for articles of clothing or for the necessaries of life. As early as the age of Alexander, Petra was the mart of the Arabians for their spice and frankincense trade, and a great fair was held in its neighbourhood.

Of the route pursued by the caravans trading with Tyre out of Arabia, we have very indistinct information, yet from the notices given by Strabo, the road seems to have passed along the Arabian Gulf, and the journey from Petra to Arabia Felix to have occupied seventy days. By keeping along the side of the gulf, the caravans enjoyed the advantage of escaping to a great extent the dreariness of the desert, and of travelling through a comparatively cool and fertile country. There were also other routes for caravans from Gerrha to Adramotitis, the journey to which occupied forty days right across the sandy desert, a distance of six or seven hundred miles. The prophet Ezekiel tells us that the merchants of Dedan brought their traffic to Tyre; their journey, therefore, from the Persian Gulf must have been through

the north-eastern part of the land. Isaiah refers to the journeys of the same caravans in his twenty-first chapter, (verse 13,) containing the sentence of Jehovah against Arabia. The caravans of Dedan are to be benighted in the wilderness, driven from their customary routes, and exposed to hunger and thirst by the disturbances of the invading army, while the tribe of Tema is invited to show them kindness and hospitality by supplying them with water and bread. Along, then, the province of Tema the road of these caravans passed, and it was probably only one of many routes conveying the merchandise of Arabia towards the shores of the Mediterranean.

The commerce with Egypt was the second branch of the southern land trade of the Phœnicians, and, as Herodotus tells us in the first chapter of his history, it was the earliest traffic which they carried on. The journeys of the dwellers of Palestine into Egypt to fetch corn in time of famine, which are related in connexion with the history of Jacob in the book of Genesis, prove at what an early period commercial intercourse must have been carried on between the two countries. The hundred-gated Thebes was the locality to which the caravans from the north made their journeys, and here the merchants of Tyre and Zidon came into communication with the dealers from the interior of Africa. In the commencement of its history, Egypt prohibited all trade by sea with foreigners, and accordingly commerce was carried on entirely by

land. At Memphis, Herodotus tells us in his second book, was a colony of the Tyrians, who had settled near the city in a neighbourhood known as the Tyrian camp. They sent out of Egypt the fine cotton and embroideries for which that country was famous, and corn for the supply of their fellow-countrymen according to the rise and fall of the markets, and the relative abundance of the crops. Twice a year, Herodotus tells us, was wine brought from different parts of Greece, and especially from Phœnicia into Egypt. It was imported in earthen vessels, which were collected after being emptied of their contents, and sent under the direction of the magistrates of the Egyptian towns to Memphis. This was an arrangement made by the Persians. The vessels were filled with water at Memphis, and sent to form a supply for strangers in crossing the desert of three days' journey, which divided Egypt from Syria. It is plain that the Egyptians valued their intercourse with Syria, and were anxious to retain and promote it.

The eastern trade of the Phœnicians next demands our attention, namely, that which they carried on with Syria and Palestine, with Babylon and Assyria, and with the countries of the east. Syria and Egypt were both of them corn-growing countries, and on the harvest of the one proving more productive than that of the other, the want of the one would speedily occasion an overflow of the abundant supply. To furnish with food the large population of the

coast of Phœnicia, both these countries often made large exportations, but Syria was the nearest neighbour, and the most valuable granary to Phœnicia. The sides of the Lebanon did not yield corn in great abundance, and the district was so limited that the population of Tyre was always dependent on a foreign supply. The corn of Judæa excelled even that of Egypt. "Judah and the land of Israel," says the prophet Ezekiel, alluding to Tyre, "they were thy merchants: they traded in thy market wheat of Minnith," (an Ammonite city mentioned in the book of Judges,) "and Pannag," (perhaps another city where excellent wheat grew,) "and honey, and oil, and balm." The productions mentioned in this verse are those for which Palestine was famous. Its oil is still excellent, and balm was collected in the lands about the Lake of Gennesareth. Syria supplied, also, its own productions. "Damascus," continues the prophet, "was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool." The wine of Chalybon, the modern Aleppo, was the best that Asia afforded, and was the kind admitted to the table of the Persian kings. Damascus lay upon the route between Aleppo and Tyre, the distance from Damascus to Aleppo being about double that from Damascus to Tyre.

"The white wool" was the produce of the flocks belonging to the wandering tribes who lived in the Syrian and Arabian deserts. The

wool of their sheep is the finest known. Herodotus has left a description of the sheep, which were remarkable then as now for their immense tails. Of these tails Herodotus mentions, that were the sheep "suffered to drag them behind them they would become sore by rubbing against the ground. The shepherds, therefore, make small carriages, and fasten them under the tails, allotting to each animal one." For the wool which these animals produced, and which was taken the greatest care of by their breeders and shepherds, Tyre was an important market. Here it was either woven and dyed, or exported at profitable prices to other nations. By this traffic the good-will of the pastoral tribes was secured, and the sellers became to the buyers the carriers of the rich produce of the regions further to the south.

Of the trade of Tyre with Babylon we have little information, the prophet Ezekiel mentioning it in a general manner—"Asshur, and Chilmad, were thy merchants"—and Herodotus confining his statement to the sentence, that "in the beginning the Tyrians exported Egyptian and Assyrian merchandise." The route between Babylon and Tyre lay through an uninterrupted desert; and we have vestiges of it in the recently discovered remains of the magnificent cities of Palmyra and Baalbek. The ruins of these cities, as they at present appear, are not, indeed, as ancient as the Phœnician traffic, dating only from the age of Alexander the Great; but they mark the site

of more venerable, though less magnificent structures, along which at one time passed the roads traversed by the caravans from Tyre to Babylon.

The last branch of Phœnician commerce by land which remains to be referred to is that which has been designated the northern. It subsisted between Tyre and the regions of Armenia and the Caucasus. "Tubal, and Meshech, they were thy merchants," writes Ezekiel, "they traded the persons of men and vessels of brass in thy markets. They of the house of Togarmah traded in thy fairs with horses and horsemen and mules." Bochart, in his most learned and valuable researches, has shown that Tubal and Meshech denote the inhabitants of the regions lying between the Black and Caspian Seas, the home of the Tibarenians and Mosches. The modern traveller who visits Constantinople will be painfully reminded, by the contents of its market, that these regions are still the sources from which the slave trade is largely fed. Whether for purposes of labour or licentiousness, the Georgian and Circassian captive is now, as in times of old, an object of commerce. The prophet Joel denounces the judgments of God against Tyre and Zidon because they have cast lots for his people, and "have given a boy for an harlot, and sold a girl for wine, that they might drink." "The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border." On this

account he declares that the sons and daughters of Tyre and Zidon shall be sold into slavery. Here, and in the writings of the other prophets, the slave trade appears as one of the great transgressions of Tyre, and it was the regions of the Caucasus which extensively supplied the victims of this cruel and detestable traffic.

In the north-east angle of Asia Minor, and in the country of the Carduchians, were the manufacturers of steel, iron, and brass, from whom Tyrian merchants received vessels of these metals, and conveyed them to the distant countries. There still exists in this district a large trade in copper with Bagdad. Togarmah, probably Armenia, though Bochart supposes Cappadocia, was famous for its horses. It was the region where the horses used by the kings of Persia, for themselves and their army, were originally bred. It paid at one time its tribute in a certain number of these animals, and along the highways from Upper Asia to Sardis and the Mediterranean Sea, travellers of these days would frequently encounter the Tyrian merchant, clothed in his gay garments, and followed by his long string of high-mettled steeds and sober mules from Togarmah.

Before concluding this chapter, let a page or two be devoted to an enumeration of some of the productions of the Phœnicians themselves. Enough has been said to exhibit them to the reader as general traders, nothing being too great or too minute to escape their notice, if it might be made a source of profitable commerce.

They had, however, productions and inventions of their own. The first of these was undoubtedly their magnificent and beautifully coloured dye. It is celebrated by Homer, both in the Iliad and the Odyssey, when he sings of gay garments and rich wardrobes :—

> "Where treasur'd odours breathed a costly scent,
> There lay the vestures of no vulgar art;
> Sidonian maids embroider'd every part.
> Here, as the queen revolved with careful eyes
> The various textures and the various dyes,
> She chose a veil that shone superior far,
> And glow'd refulgent as the morning star."

The Tyrian purple, which was so famous, does not appear to have been of one particular colour. The expression denoted the whole class of dyes, manufactured from the colouring matter of shell fish, and comprised a great variety of shades, of which nine simple and five mixed colours, from white to black, have been enumerated. Two species of mollusks produced this dye; the one was found in cliffs and rocks, while the other was obtained from the sea. The shells of both animals were spiral, the one round, the other pointed, and they were to be had in immense quantities on the Phœnician coast, as well as throughout the whole of the Mediterranean. They abounded also on the shores of Britain. Those of the Atlantic had the darkest tint; those on the Italian and Sicilian coasts yielded a violet or purple dye, and those on the coasts of Phœnicia gave a crimson or scarlet tinge. The whole of the animal was not used, a substance called the

flower being pressed from a white vein or vessel in the neck, and the remaining part thrown away as useless. On this subject Pliny is our authority. The kind of fish found in cliffs he calls "*buccinum*," because it was horn-shaped; and the other "*pelagia*," because it is found in the sea; or "*purpura*," as it yielded the deep red colour, like that of deep red purple roses. Both sorts of the fish were supposed to be as many years old as they had spirals round. The fish, we may add, is still commonly found on the coasts of Palestine, and is the *Murex trunculus* of Linnæus.

The excellent quality of the shells in the neighbourhood of Tyre on the shore, and the skill of the Phœnicians in dyeing, enabled them to maintain a superiority in their colours over all other nations; and this, coupled with the great demand for bright and gaily-coloured garments among the ancients, rendered this Tyrian dye a most valuable article of traffic. Poets and historians make frequent reference to it. It is also repeatedly alluded to in the sacred Scriptures. Purple was the colour of the curtains of the Jewish tabernacle, of the vail, of the curtain over the grand entrance, of the ephod of the high priest, of the breastplate, of the hem of the robe of the ephod, and of cloths for Divine service. Dives is represented in the parable as having been clothed in purple; and a purple robe was in mockery cast around the Man of sorrows and the Saviour of the world, when he was led forth as a victim, a

"propitiation for our sins: and not for ours only, but also for the sins of the whole world." The same prophet who announced the sentence of Tyre has employed the deep permanent scarlet dye of its purple to illustrate the flagrancy of man's guilt, and has at the same time united with this illustration the tenderest assurance of the Divine compassion. It is an invitation addressed to every guilty soul of man, and fitted for the encouragement of the penitent in every age:—"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." To that invitation of the Jewish prophet the reader of the Christian Scriptures is able to add the delightful sentences, "that the blood of Jesus Christ His Son cleanseth us from all sin," and "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

The dyeing of the Phœnicians was adapted for cotton and linen fabrics, and in later times was applied to silk, and especially to wool. The Phœnicians had acquired the art of adding a peculiar lustre to the colour, by making other tints play over it, producing what is known amongst us as a shot colour, which was wonderfully attractive. The wool, when dyed, was manufactured into stuffs of great beauty and rich colours for exportation. Zidon was a very early seat of the manufacture, but all the

Phœnician cities speedily shared the labour and the profit of it. In our own times, cochineal, a species of insect, has become the substitute for shell-fish as a material for the dyer's processes.

Glass was another production of Phœnicia. The sand used in this manufacture was found in the southern districts of the country, near a little river which rose at the foot of Mount Carmel. The glass manufactories were at Zidon and Zarepta, and continued for many centuries. Glass, however, was used sparingly; the mildness of the climate rendering any coverings for windows, except those of curtains and blinds, unnecessary, while drinking vessels were commonly made of either the precious metals or of stone. More generally than with us, however, the walls and ceilings of Phœnician apartments were covered with glass, which must have produced an elegant and beautiful effect.

The Phœnicians manufactured a large quantity of lighter articles, both for use and show, such as implements, utensils, ornaments of dress, and toys and trifles like those which are to be found in modern bazaars. Many of these were disposed of quickly and profitably for the manufacturers in their intercourse with uncultivated and simple foreigners. Ezekiel mentions the inlaying with ivory, of boxes out of the isles of Chittim; and Homer, in his Odyssey, represents Eumæus as saying of the spy by whom he was carried away captive—

"An artist to my father's palace came,
With gold and amber chains—elaborate frame."

The ornaments worn by Jewish ladies, and which are enumerated by Isaiah in his third chapter, the feet buckles, half-moons, earrings, little chains, veils, frontlets, feet chains, girdles, smelling bottles, amulets, finger rings, nose rings, mantles, pockets, mirrors, turbans, and other curiosities of ladies' attire, were all probably of Phœnician manufacture, and were used by the women of Tyre in common with their luxurious neighbours of Jerusalem.

CHAPTER V.

THE PHŒNICIAN AS A WRITTEN LANGUAGE, AND ITS DERIVATIVES.

THE language of the ancient Phœnicians leads us back into so remote an antiquity, and is so intimately connected with the form in which God has seen fit to give us a large part of Divine revelation, that the general reader will be interested in receiving concerning it some amount of simple information. It will be granted to us as highly probable, if not absolutely certain, that the inhabitants of the world before the flood possessed only one language, which passed through the family of Noah to his descendants, and must have been in use among them near to the time at which sacred and profane history commences. In the history of Abraham, Isaac, and Jacob, no difference of language obstructs their intercourse with the inhabitants of Egypt, Syria, and Palestine, and it is a natural conclusion that a common language prevailed throughout these countries. With this the Phœnician may be supposed to be intimately allied.

Our information respecting this ancient form

of speech is derived from two principal sources, the first consisting of those inscriptions in the Phœnician character which have been discovered in various parts of the world bordering on the Mediterranean, and which have been preserved to modern times; and the second comprising the references to Phœnician words and proper names, which are contained in the extant writings of Greek and Roman authors, and which are by no means few in number. Among the materials of the second class, is to be reckoned a continued specimen of the Phœnician or Punic language, contained in a comedy of Plautus, entitled, "The Young Carthaginian." Plautus was a comic poet of Umbria, who died about 184 B.C. He was servant to a baker, and was employed in grinding corn. The abilities which he had cultivated while previously in affluence, were exercised by him when engaged in this domestic occupation to earn his bread, and his comedies, notwithstanding many disadvantages in which their author was placed, continued to maintain popularity at Rome for many hundred years. Each of the two sources of information which we have described has its own peculiar advantages, and renders aid in the employment of the other, and from a combination of them the learned antiquary is able to obtain a tolerably complete and accurate idea of the nature of the Phœnician language. The monuments serve to teach us the form of the words as represented by letters to the eye; but as there is an entire

absence of vowels, no information is conveyed to us respecting sound and pronunciation. Of these we can, however, learn something from those Phœnician words or sounds which are transmitted to us in the characters of the Roman and Greek alphabet, according to the pronunciation of them which prevailed, though the authority of those who transmit the words is not always, as regards their pronunciation, to be relied upon.

The affinity between the Phœnician and Hebrew languages is often remarked by St. Jerome, and also by St. Augustine, and the testimony of the latter to this fact, which he refers to in many passages of his works, is the more valuable inasmuch as living in Africa, and esteeming himself of Punic origin, he wrote at a time when the Punic or Phœnician language must have been thoroughly understood. Augustine affirms that the Hebrew, Punic, and Syrian, are all cognate languages ; and Jerome derives the term Pœnus, used to denote a Carthaginian, from the same root as Phœnicia, and says of the Phœnician language, that the Hebrew is very nearly allied to it. So great to some modern philologists has appeared the similarity of the Phœnician and the Hebrew, that they have refused to acknowledge them to be distinct languages, but have considered them as slightly varied forms of the same. In the roots of the words, and in the laws and principles of their inflexion, there is little or no difference between them. In those instances in which

the use of the more ancient writers of the Old Testament varies from that of the more recent, we find the Phœnician language agree with the modern rather than with the more ancient, which is not to be wondered at when we consider that all the Phœnician monuments now extant are in date far posterior to the records of the Pentateuch. In the Phœnician, as in the Hebrew, may be occasionally traced those variations which are the peculiarities of the Aramaic dialect, but these are not more numerous in the one language than in the other. The peculiarities of the Phœnician in distinction from the Hebrew are not easily made clear to an unlearned reader. They consist in the spelling, which is more contracted in the former than in the latter; in difference of pronunciation, in some terminations, and in the gender of nouns. Foreign words derived from Egypt, and from Greece and Rome also, are introduced and employed in the Phœnician; and from the mixture of the Phœnician and Libyan arose a distinct dialect, which may be termed the Libyo-Phœnician. The difference between the Phœnician and the Punic, or Carthaginian language, was very slight, considering the distance which intervened between Carthage and Phœnicia, and the various independent influences by which the inhabitants of the former locality were affected.

Throughout those regions where Phœnician monuments have been found, it is clear that the Phœnician language was employed. These

localities are by no means few, and their inhabitants must have been numerous. It is a justifiable supposition, that long prior to the discovery and use of letters, or to the age to which the Phœnician inscriptions belong, the language had been spoken by tribes of people of whose existence and adventures we have no record. In Phœnicia itself, however, we have few relics of a late date of the language, no domestic historian or domestic inscription having come down to our times. It is not easy to determine the exact era at which the language of Phœnicia, owing to the more general diffusion of the Greek tongue, ceased to be used, but this must have happened after the age of Alexander, and have been accomplished by degrees in the age of the Seleucidæ. Coins of Tyre and Zidon have been discovered, bearing upon them in Phœnician characters the names of some of this race of monarchs, and showing that the language was in use in Syria two hundred years before Christ. Cilician coins bearing Phœnician inscriptions have been discovered even in India, going back in antiquity beyond the age of Alexander the Great to the flourishing period of the Persian empire. These are the only monuments we have of the Phœnicians in Cilicia, and there probably the language was at an early period displaced by the use first of the Persian, and subsequently of the Greek tongue. Besides inscriptions from the Isle of Cyprus, we have Phœnician words handed down to us in the Lexicon of Hesychius. In

Sicily, Sardinia, and the neighbouring islands, a few monuments have been discovered, and in the names also of a few towns in Spain there are remnants of the Phœnician tongue. In most of these regions the old Phœnician gave place to the Carthaginian dialect, if any difference can, indeed, be admitted between them; and the latter maintained its ground in Sicily with the Greek, and in Sardinia, Spain, and the neighbouring islands, with the Latin, until the time of the Cæsars. In Africa, the inhabitants of a very wide tract of territory employed the Punic language, and the great Augustine mentions this as no mean hindrance to the spread of Christianity amongst them, and congratulates himself on being able to obtain the services of a presbyter who was skilful in this tongue. Arnobius, just at the beginning of the fourth century after Christ, mentions that the Punic language was spoken in that part of Africa which belonged to the Garamantes; and even in the sixth century, Procopius, in his history of the Vandals, mentions that the Mauri, who inhabited Libya as far as the Pillars of Hercules, continued to speak the language of Phœnicia. In the writings of Cyprian and Augustine, the names of the bishops who are mentioned in connexion with the proceedings of the African councils, contrast in their Latin derivation with the names of the towns over which they preside, and which are manifestly Phœnician in their origin.

At Athens, three Phœnician monuments have been discovered, which show that this city must have been inhabited by Phœnician merchants, who, in connexion with the language of the country which they had adopted, preserved also the use of the speech of their fathers. The first of these monuments is a beautiful sepulchral stone, discovered about 1797 in an olive ground, situated between the walls of Athens and the Academy. It is made of marble brought from Mount Pentelicus, and is now deposited in the Military and Naval Museum in Middle Scotland Yard, London. It has a bilinguar inscription in Greek and Phœnician and marked the resting-place of a Sidonian—Artemidorus, son of Heliodorus. The second monument, which is of the same construction and shape as the former, was dug out of the earth not far from the site of the Old Academy the grove where Plato taught his philosophy and is now preserved at Paris. It is to the memory of a nephew of Artemidorus, by name Numenius, from Citium, the capital city of Cyprus. The third monument is far inferior to the two preceding. It is a sepulchral stone found in a garden near the Piræus. The Greek words are carved under an image of a woman standing erect and carrying a child the Phœnician, under an image of a woman who is seated. The words of the two inscriptions correspond, and they are, "Erene, a citizen of Byzantium." It is a natural interpretation of this simple memorial to suppose

hat it marks the resting-place of the wife of ome Phœnician merchant, who, having come o reside, whether for business or pleasure, at Athens, erected this monument to one whom, n the days of her youth, he had transported rom the modern Constantinople. Here, then, ve have another illustration of the employment o a late age of the language of ancient Phœ- nicia. In the first of these Athenian monu- nents, the Greek inscription precedes the Phœnician ; in the second, it follows it ; and the rder of the third is the same as that of the irst. Did the order of the languages indicate he value assigned by those who erected the nonuments to the associations of the respective ountries with which the languages were con- nected? If that were the case, then the Cyprian was the fondest admirer of Phœnicia nd its associations, and the Zidonian was ecoming naturalized in his new home.

A Phœnician alphabet was constructed about 1750 by John James Barthelemy, an eminent vriter on the subject of Phœnician monuments nd literature. The materials from which he lerived it were the monuments found at Malta nd in Cyprus, and the coins with Phœnician nscriptions. John Swinton, of Christchurch College, Oxford, is another distinguished pio- neer in the same branch of research, having ublished enlarged tables of Phœnician letters lerived from various monuments. Bayer, Hamaker, and Gesenius, have prosecuted these tudies still further, and have made large use

of the bilinguar inscriptions. In his work, to which we have often alluded and are largely indebted, Gesenius has given a dictionary and grammar of the Phœnician language, derived in part from the monuments; and to this elaborate and learned production any of our readers can refer who may be desirous of becoming intimately acquainted with the subject.

Herodotus, in his fifth book, gives testimony to the fact that the use of letters among the Greeks was derived from the Phœnicians, a statement which may be received as an admitted truth. He says that the letters which were given by them to the Greeks were at first such as the Phœnicians themselves used, and that in process of time they were changed in sound and form. The Romans derived from the Greeks the invention which the Phœnicians had given them, and now in Britain we are employing to express our thoughts, forms, greatly modified indeed, but originally derived from the inhabitants of Tyre and Zidon. From the root of the old Phœnician writing proceeded the following branches:—

1. The ancient Greek, in which may be observed the Phœnician letters unchanged. This was originally written from right to left, and the forms of the letters corresponded with the Phœnician from A to T. From this ancient Greek sprang the Etruscan and the old Roman writing.

2. The second branch of the old Phœnician was the ancient Persian, as shown in coins of

earlier date than the age of Alexander the Great, and the inscriptions on which so nearly resemble the Phœnician that some have counted them as belonging to it.

3. The third branch is the language which appears upon the coins of the age of the Maccabees, and which may be denominated the Hebrew Samaritan; the Hebrew of the Old Testament being greatly modified in its mode of writing by the Chaldee.

4. The Aramæan writing to be found on Egyptian monuments forms another branch of the Phœnician. Its progeny is the Palmyrene, and then the Syriac, Arabic, and Persian.

5. A separate branch may be mentioned, as the more recent Phœnician or Numidian, if this is sufficiently distinct from the ancient to entitle it to classification.

6. The last is the old Arabic, the parent of the Ethiopic. Between all these branches of written language and their varieties and descendants, there is a correspondence with the Phœnician characters, which manifest them to be descended from it as a common stock.

CHAPTER VI.

ON THE PROPHECIES RELATING TO TYRE CONTAINED IN THE OLD TESTAMENT.

The evidence from prophecy in favour of the Divine authority of the sacred Scriptures, although requiring care in the mode of its presentation, has ever been held to be a valuable auxiliary in defence of truth. An eminent writer has argued, that prophecy which is to be appealed to as evidence of Divine revelation should bear the following characters: —First, it should clearly have been delivered in date prior to the event of which it is said to be the fulfilment;—secondly, it should have a particular and not a general agreement with that event;—thirdly, the event should be such as no human sagacity or foresight could possibly conjecture or foretell;—and fourthly, the prophecies should be connected with those who profess to give revelations from God. These characters of prophecy will be found most fully to apply to the records of the inspired messengers of God concerning the future history and desolations of Tyre. It is to an examination of

these records that the present chapter will be principally devoted.

References to Tyre occur in the Psalms, in the books of Jeremiah, Hosea, Joel, Amos, and Zechariah, but the most of the prophecies respecting it are to be found in the writings of Isaiah and Ezekiel. The burden or sentence of Jehovah respecting Tyre, as delivered to his servant the prophet, is contained in the twenty-third chapter of Isaiah's prophecy—and between the declaration of these predictions and those of Ezekiel elapsed a period of about one hundred years. The prophet Isaiah recognises the great antiquity, commercial prosperity, and mighty power of this maritime city. He begins by addressing the passengers and crews of the vessels of Tyre who may be supposed to be on their way homeward. The ships are called ships of Tarshish, a place already described as on the coast of Spain, with which the Tyrians carried on an extensive trade. The persons who are on board these vessels are represented as receiving intelligence of the downfall of Tyre from "the land of Chittim." The island of Cyprus had as its capital city *Citium*, one of the most populous and valuable of the Tyrian colonies, and in this instance selected to represent the whole body of them which lay on the journey from Spain to Tyre, all along the coasts of Greece and of the Ægean Sea. This was the line of Tyrian navigation, and as soon as the vessels from Tarshish reached the Phœnician colonies they would hear of the

downfall of the mother-city. It would be told them, the prophet declares, that the warehouses were destroyed, and that the magnificent harbours and quays had become inaccessible, "there is no house, no entering in." The Tyrians, who are addressed as inhabitants of the isle, are struck with grief and consternation, and the extensive trade of Tyre with Egypt in importing corn is alluded to, the vessels being supposed, under the guidance of the merchants of Zidon, to be crossing the Mediterranean with the produce of the Nile, in their approach to the mart of nations. "By great waters the seed of Sihor"—the black or turbid river—an allusion to the appearance of the Nile at the time of its overflow. Phœnicia is then personified by an appeal to Zidon, the mother-city, as being covered with shame, and the fortress of strength is made to utter a wail of desolation, saying, "I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins." As in the magnificent ode of Moses on the overthrow of Pharaoh and his host in the Red Sea, those who heard the tidings of it were "amazed," "trembling took hold of them," and "they melted away," so is it at the destruction of Tyre. The resources of the Tyrians are spoken of in an invitation to them to cross over to their colonies, from whom to the ear of the prophet proceeds one mighty howl of lamentation. Then follows the taunt and reproach: "Is this your joyous city whose antiquity is of ancient days? her

own feet shall carry her afar off to sojourn." The disastrous event is then declared by the prophet to be the work of Jehovah, "to stain the pride of all glory, and to bring into contempt all the honourable of the earth." Tyre, though the dispenser of crowns, having merchants who are princes and wealthy traders, cannot resist the will of Him who setteth up one and casteth down another, and who is King over the whole earth. In the expression of the prophet, "the crowning city," there is a reference to the allegiance rendered up to the period of its desolation by the governors of the colonies, many of whom were invested with kingly power, although in partial subjection to the mother-state. Amongst these colonies was Tartessus, probably in Spain, on the south-western coasts, where it is reasonable to suppose many slaves, who might be native Spaniards, were employed to work the gold and silver. They now would be able to secure their freedom, for the strength and yoke of their oppressors were broken. Up to the present time, the prophet intimates that Tyre has been a chaste virgin; the land has never been exposed to the ravages of war, and the country has been unconquered. Shalmanezer had attacked it, but, after a blockade of five years, had been obliged to abandon the attempt to subjugate it, the fleet of the Phœnicians having destroyed that of their Assyrian enemies; but now the scene is changed, and the Tyrians must resort to their Mediterranean colonies,

where, however, the prophet predicts that they shall have no rest.

In this minute and distinct manner does Isaiah foretell the calamity to be brought upon Tyre, and connect it with the God whose messages he delivers. He proceeds in the remaining portion of his prophecy to name and describe the agents employed in the accomplishment of the sentence of Jehovah. At the time at which Isaiah prophesied, those agents were a feeble and insignificant people, having been recently located by an Assyrian monarch in the neighbourhood of Babylon. They appear in the book of Job as a kind of wild banditti, making inroads for the sake of plunder on his property and servants, and had only at the time of the prophet entered upon a course of civilization. Assyria, says the prophet, founded the land of the Chaldæans for them that dwell in the wilderness, and this people who at present "are not," and who have but just become inhabitants of a known territory, are to be employed for the destruction of the mighty and renowned Tyre. They have yet to learn to practise the arts and to use the implements of war, but against Tyre they will build their forts and ply their battering rams, until they have left her an utter desolation.

Isaiah, in the fifteenth and sixteenth verses, predicts the period during which Tyre shall remain in neglect and desolation after its capture by the Assyrians. "Tyre shall be forgotten seventy years," a time similar to that during

which the Jews were to remain captive, and at the expiration of which they were to be restored to their own land. The records of history are so imperfect that it is difficult to fix the exact boundaries of the period here assigned to the desolation of Tyre, and the words of the prophet which are added, "according to the days of one king," may be so interpreted as to modify the meaning as to the date. The period from the commencement of Nebuchadnezzar's conquests to the liberation of the subjected nations by the capture of Babylon by Cyrus was seventy years. Jeremiah, in the twenty-fifth chapter of his prophecy, referring to the nations whom Nebuchadnezzar conquered, declares, (verse 11,) "these nations shall serve the king of Babylon seventy years." Some of them were conquered sooner, some later, and Tyre was among the later conquests, but there is a common term for the deliverance of them all—a meaning perhaps intimated by the phrase "according to the days of one king," or kingdom. A more exact and preferable method of interpretation is to reckon the seventy years from the time of the capture of Tyre to the recovery of its independence, which probably happened when the Phœnicians rendered valuable assistance to their masters against the Ionians. Of the precise change which then took place in the relation of Tyre to the Persian empire we have no exact account; but the fact is incontrovertible, that somewhere about the time mentioned by the prophet, reckoning from the age

of Nebuchadnezzar's conquest, Tyre began to assume an independent position, and to recover its former greatness. The renewed commerce and activity of the city the prophet Isaiah compares to the manner of a harlot with her lovers, employing all kinds of unworthy methods to attract attention and bring herself into notice. A song addressed to her in her immodest condition is delivered, and she is invited to take the harp and sing that she may be again remembered. In this respect her desires are to be realized, and Tyre is to have commercial intercourse with all the kingdoms of the earth. The image of an adulterous woman, which was appropriate to Tyre in its corrupt and idolatrous state, is in the last verse abandoned, and at the close of the prophecy occurs the assurance that the wealth of Tyre shall ultimately be given to Jehovah, and that her gain and merchandise shall be distributed for the welfare of the servants of the true God. Such is the substance of the predictions given by Isaiah of events, the earliest of which cannot have happened until upwards of a hundred years after his prophecy.

The statements of Ezekiel are as remarkable, and, in many respects, as minute as those given by the earlier prophet. In the interval that had elapsed between the appearance of these two messengers of God, Shalmanezer, king of Assyria, had unsuccessfully attempted the siege of the city, and the power before which Jerusalem had fallen, and by which her inhabitants

had been led away captive, had been broken by the skilful fleet of the Tyrians. In the country of Mesopotamia, "by the river Chebar," amongst a colony of Jews whom Nebuchadnezzar, the leader of the Chaldees, had brought from Jerusalem, Ezekiel delivered his prophecies. They were continued at intervals during twenty-two years, and extended to the twenty-seventh year of the Jewish captivity. Four distinct messages were given to Ezekiel from Jehovah, two concerning Tyre, one concerning the prince of Tyre, and a fourth against Zidon. They are contained in the twenty-sixth, twenty-seventh, and twenty-eighth chapters of his prophecy. In the cotemporaneous prophecy of Jeremiah, we are told in his fifty-second chapter that the city of Jerusalem was utterly destroyed and broken up by Nebuchadnezzar "in the eleventh year of king Zedekiah." It was taken in the fourth month, and burned with fire in the fifth. Ezekiel's message reached him, he tells us, "in the eleventh year, in the first day of the month," and a comparison of this date with the events recorded in Jeremiah's prophecy leads to the conclusion that Ezekiel means the eleventh year of the king Zedekiah and the first day of the fifth month. Already had the news of the fall of Jerusalem by the power of the Chaldees reached the ears of the haughty Tyrians, and in their pride and self-confidence they exulted over the Lord's chosen people, whom he had humbled for their sins. Scarcely had the taunt escaped them, and even perhaps before

their proud words of scorn could arrive at the banks of the river Chebar, God sends his message to them in reply, by the mouth of his inspired messenger.

The first chapter of Ezekiel on the judgment of Tyre, (namely, chap. xxvi.,) describes the sin on account of which she was to be humbled and punished, the calamity that was to overtake her, the means by which it was to be accomplished, and the effect which should be produced on surrounding nations. She had exulted in the fall of Jerusalem, expecting that the stream of commerce would now find its way to her gates since her rival was destroyed. Between the two cities there had been no open hostility, but secret antagonism arising from competition in commercial traffic, and still more from the opposition of the worship of Jehovah to all the forms of polluted heathenism. Having opportunities of examining the transactions of Jewish history, by which Jehovah had manifested himself to be the one living and true God, Tyre remained in the immediate neighbourhood of Jerusalem an idolatrous and hostile state, engrossed in the pursuits of merchandise, and self-confident in the possession of her accumulated resources and strength. Polite and cultivated, and desirous for her own benefit of living in peace with her Jewish neighbours, she was at heart vain-glorious, worldly, and selfish ; and when the intelligence reached her of the overthrow of Jerusalem, with whom she had carried on trade and contracted alliance, she said with unhallowed

exultation, "Aha! I shall be replenished now she is laid waste." To Tyre Jehovah announces that notwithstanding Jerusalem's overthrow he remains as her enemy. "Thus saith the Lord God; Behold, I am against thee, O Tyrus." And he declares that he will bring up many nations against her, that they shall destroy her walls, break down her towers, sweep off her dust, and render her a bare rock. She shall be "a place for the spreading of nets in the midst of the sea," and "shall become a spoil to the nations." Then follows a statement of the instruments by whom this mighty vengeance shall be accomplished. God affirms that he will bring against Tyre, Nebuchadnezzar of Babylon, who is mentioned by name, the leader of those Chaldees, now victorious over Assyria, who were an insignificant people in the days of Isaiah's prophecy. He is to come with horses, with chariots, with horsemen, and with a multitude. He is to slay the daughters of Tyre with the sword, to set up a fort, to cast up a rampart, and to lift up a buckler. He is to break down the towers with instruments, and plant engines on the walls. Tyre is to be covered with the dust of his horsemen, and the walls are to shake at the noise of his chariots. With the hoofs of his horses he is to trample down the Tyrian streets, to spoil the wealth, make a prey of the merchandise, and destroy the pleasant houses. He is to lay the stones, the wood, and the dust of Tyre in the waters, and the noise of songs and the sound of harps are to be heard no more.

"And I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the Lord have spoken it, saith the Lord God," (verse 14.)

In this manner does Ezekiel announce Nebuchadnezzar as the beginner of the work of judgment, not however affirming that all the desolation which he predicts shall be wrought exclusively and purely by his agency. In the course of the prophecy there is to be observed a change from the individual Nebuchadnezzar to the ultimate condition of Tyre, and especially is this true in regard to the verse which we have above quoted, which appears very plainly to refer to Tyre's ultimate state, and not to its condition as immediately realized. Nebuchadnezzar is represented as assaulting the city, and inflicting on it a deadly blow, from which it should not finally recover. Yet the words suggest the continued agency of Jehovah in future years, and, if it were needful, by other and succeeding instruments, until the ultimate condition of Tyre shall be arrived at, when it shall be built no more, but be "a place for the spreading of nets."

In the remainder of the chapter is a description of the effect which the fall of Tyre should occasion upon other nations, and especially on the colonies which she had so extensively planted. The isles will shake at the sound of her fall, and at the cry of the wounded. The princes of the sea will come down from their thrones, lay aside their robes and embroidered

garments, and sit in lamentation on the ground. "They shall take up a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of seafaring men, the renowned city, which wast strong in the sea." These representations, which are highly pictorial, denote the sorrow which would fill the hearts of the colonial princes on hearing of their country's fall, and the mode in which this sorrow is described reminds the reader of the account given by Jonah of the repentance of the great city of Nineveh. God then declares that he will make Tyre to go down "with them that descend into the pit," that she shall sink into the grave and inhabit that sepulchral abode into which, in Isaiah's fourteenth chapter, the king of Babylon is welcomed. That region is spoken of in harmony with other passages of the Hebrew prophets, as "the pit" where are "the people of old time," the land of deep places, and they who enter it may be sought, but shall not be found any more. "But," observes an excellent modern interpreter, to whose commentary on Ezekiel we are indebted for much of the substance of this chapter, "it is the Tyre which then was which is here meant—the proud imperial mistress of the seas; *as such* she was to cease to have a local habitation and a name in the earth. She was to be found only among the departed. That there should be still a Tyre on the same spot where the ancient city stood is nothing against the description, for this poor and shrivelled thing is no longer the

Tyre of the prophet—that is gone never to return again."

In the twenty-seventh chapter, Ezekiel portrays the existing state and approaching ruin of Tyre under the figure of a ship fully and carefully equipped, trading to all the ports of the known world, but at last overwhelmed by a tempest, and sunk into irretrievable ruin. The extensive merchandise of Tyre is alluded to with a minuteness which has supplied material for a previous chapter, but little is added to those predictions, of which the substance has been already given. The same remark applies, for the most part, to the twenty-eighth chapter, referring to the king of Tyre, and presenting, in highly poetic forms and images, the prosperity and desolation connected with his personal history. The chapter is very similar to that in Isaiah's prophecy, in which he addresses the king of Babylon; and here, as there, the prince is treated as the embodiment of the spirit which pervades the nation over which he rules. With the most forcible irony, the ambition and security of this monarch are described, setting his heart as the heart of God, thinking that he is "wiser than Daniel," and that by his wisdom and understanding he has gotten power and heaped up merchandise. The impiety and godless spirit of the king is represented as calling down upon him the judgment of Heaven. The force and vividness of the description of this judgment are seldom equalled, and scarcely to be surpassed, even amidst the many powerful

passages contained in the prophetic writings. One can almost hear, while reading it, the rush of the conquerors, see the gleam of their unsheathed weapons, and catch the piteous cries of the pierced and the dying. "Therefore thus saith the Lord God; Because thou hast set thine heart as the heart of God; behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas," (verses 6–8.)

At the eleventh verse of the twenty-eighth chapter, Ezekiel commences another lamentation, referring to the same facts under another aspect. The king of Tyre is now delineated as a specimen of the carnal man in his best and proudest estate, and after a description of the advantages which he enjoys and the ornaments with which he is covered, the prophet exposes his moral worthlessness, and the justice of the judgments of which he is the object. He is spoken of as the proud and self-confident man. A parallel is ironically instituted between him and man as he lived in primitive beauty and excellence in the garden of Eden. He dwelt from infancy in a blessed region, surrounded by various delights; precious stones are represented as his covering, ravishing music ministered to his refreshment, he was surrounded by watchful attendants, and dwelt as in the garden of

the Lord, or on the holy mountain of Jehovah's presence. Notwithstanding all these advantages, the king of Tyre, like the father of the human family, was found disobedient. Sin marred his Eden and corrupted his heart. As at the beginning of the world, violence arose in his midst, and he must be cast out as a polluted thing, be driven from the holy mountain, and become an inhabitant of the common earth. He must be turned to ashes, and the people shall be astonished when he shall be no more for ever, for he shall be destroyed by fire. In all this extraordinary description, it is evident that the prophet has before his mind the earlier scenes of the book of Genesis, and that he employs these as material to depict the glory, sin, and ruin, of the king of Tyre. The comfort, luxury, and outward advantages, which he had enjoyed, had been employed by him to alienate his heart from the God whom he should have known and loved, and his destruction was the righteous punishment of his guilt.

There remains to complete our survey of this part of the prophecies of Ezekiel only another, and that a brief sentence delivered against Zidon, which, although at the time of the prophecy scarcely independent of Tyre, was too conspicuous for its idolatry and its pernicious intercourse with Israel to be left without distinct notice. The territory of Zidon belonged to the tribe of Asher, but this people were never able to dispossess the warlike

Canaanites. Warfare was succeeded by negotiation, and friendly relations, which were more pernicious than hostilities, sprang up between the Israelites and their idolatrous and licentious neighbours. The prophet foretells that Zidon, so truly opposed to the real welfare of God's servants, should share in the desolations of Tyre; that Jehovah would be against her, and send into her pestilence and the sword. Then follows a prediction of the relief afforded to the Israelites by the humiliation of their hostile neighbours, when the pricking briers and grieving thorns shall be removed, and Israel shall dwell safely in the land which God had given to their fathers.

Such is a summary of the prophecies of Isaiah and Ezekiel on the subject of Tyre and its neighbour Zidon. It will be seen that Ezekiel adds little in substance to the earlier predictions of Isaiah, although the instruments by which Tyre is to be destroyed are more minutely described in the latter than in the former prophet, and Nebuchadnezzar is introduced by name. In some other passages of the inspired writers, references occur to Tyre which are in harmony with these more extensive and elaborate predictions. In the forty-fifth Psalm, in which the marriage of Christ with his church is celebrated according to the images of eastern climes, and the admission of the heathen into the kingdom of God is predicted, we have a representation of the proud island city soliciting the privilege of surrendering her gifts for the

service of the bride, the Lamb's wife. "The daughter of Tyre," that is, the inhabitants of Tyre, the city being personified as a virgin, "shall be there with a gift; even the rich among the people shall entreat thy favour." So, also, in the eighty-seventh Psalm, which is a song of praise at the security of Zion and the gathering in of the nations, Tyre appears along with Philistia, Ethiopia, Babylon, and Egypt, as rejoicing in the mother-city, the Jerusalem which is from above. Both these representations in the Psalms harmonize with Isaiah's prophecy of a time when the Lord will visit Tyre, "and her merchandise, and her hire shall be holiness to the Lord." In the eighty-third Psalm, Tyre is mentioned in company with other nations as cherishing hatred against Israel, and embracing every opportunity of gratifying hostile feeling by forming a covenant against her. The prophet Joel, in his third chapter, in his enumeration of the enemies of God who have insulted and vexed his people, asks on the part of Jehovah, (verse 4,) "What have ye to do with me, O Tyre and Zidon, and all the coasts of Palestine?" It is probable that Joel was a cotemporary of Isaiah, and this interrogation coincides with the general spirit of Isaiah's prophecy. Amos, who lived about the same time, mentions Tyre among the nations who are solemnly summoned to judgment, in each instance employing the idiomatical expression, "For three transgressions, and for four, I will not turn away the punishment thereof," (chap.

i. 9.) In reference to Tyre, the cause assigned is, "because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant," that is, the league of friendship which was begun between David and Hiram, and continued by Solomon. "I will send," is the message of the Lord, "a fire on the wall of Tyrus which shall devour the palaces thereof," (verse 10.) Hosea, who in chronological order followed both Joel and Amos, makes one short reference to Tyre in the ninth chapter, (verse 13,) comparing the condition of the people of Israel before the outpouring of the Divine judgments to that of Tyre. "Ephraim, as I saw Tyrus, is planted in a pleasant place." Zechariah, whose office it was to arouse the religious earnestness and devotion of the people at the time of the rebuilding of the second temple, refers to Tyre in her condition subsequently to the conquest by Nebuchadnezzar, and to the efforts made by her for the restoration of her former power. "Tyrus did build herself a stronghold, and heaped up silver as the dust, and fine gold as the mire of the streets. Behold, the Lord will cast her out, and he will smite her power in the sea, and she shall be devoured with fire. Ashkelon shall see it, and fear; Gaza also shall see it, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited," (chap. ix. 3—5.) The cities of the Philistines here mentioned suffered in common with Tyre by the desolating conquests of

Alexander the Great. They might naturally look to Tyre as a stronghold, able by her fortifications, amazing wealth, and colonial possessions, to defy the Macedonian conqueror, but in their common overthrow their expectations would perish.

The predictions of Zechariah complete the references which the Old Testament contains to the destiny of Tyre. We have already given the substance of these prophecies, but it may render the accomplishment of them more clear and remarkable if attention be directed to the following particulars. When Tyre was in the full tide of its strength and glory, Isaiah prophesied its overthrow by a people then comparatively unknown and insignificant. Ezekiel mentions the name of the king by whom this destruction should be effected. The method of attack, the slaughter, the flight of the inhabitants into countries where they shall find no rest, the restoration of the city after a period of seventy years, the return of traffic, and the renewed accumulations of wealth, followed by another overthrow, are foretold and alluded to. The conversion of its inhabitants, and the consecration, in a subsequent age, of their resources to the religion and worship of the true God, and finally the desolation of the city, so that it shall be only a place for fishers to spread their nets upon, are announced. These details of prophetic information are furnished not by one prophet only, but are contributed by many. Events foreseen and announced by the one,

blend into harmonious history with those predicted by others. No one prophet is chargeable with chronological inaccuracy in the order of his predictions, although in delineating the visions of futurity, the distance of the scenes apart may have formed no part of his peculiar revelation. This can only be ascertained by the combination of the varied prophecies, as in the revolutions of time each has received its remarkable accomplishment. When we combine the whole, we perceive that not one word has failed of the Lord's messages, and that no great and important revolution in the history of Tyre has occurred which is not in its broad outlines foreshadowed on the prophetic page. The events are such as could not have been anticipated by human foresight, yet here for ages beforehand is their advent announced, and that not in the language of shrewd conjecture, intimating their possible occurrence, but of definite certainty and assurance, becoming only the mouth of Him who seeth the end from the beginning. Our perusal of these ancient Scriptures, and the comparison we are permitted to institute between them and the events which ancient history records, may well fill our hearts with gratitude that we have not followed "cunningly devised fables." We may boldly, therefore, challenge the advocates of infidelity to examine this one portion out of the mass of varied evidence by which Christianity is attested. "Produce your cause, saith the Lord; bring forth your strong reasons, saith

the King of Jacob. Let them bring them forth, and show us what shall happen: let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come."

CHAPTER VII

ON THE HISTORY OF TYRE SUBSEQUENTLY TO THE DELIVERANCE OF THE PROPHECIES.

We resume in this chapter the history of Tyre at the point to which it has been carried by us in the second chapter, when, by the death of Shalmanezer, the Tyrians beheld the forces of Assyria retiring from the siege of the city, before which they had vainly encamped during a period of five years.

It is well known that there were two cities included under the name of Tyre, the one situated on the coast of Phœnicia, in a rich and fertile plain at the foot of Lebanon, and commonly called Palæ Tyrus, or Old Tyre, and the other on an island about half a mile from the shore, and lying directly opposite to Palæ Tyrus. Many have thought, from the use of the name Palæ Tyrus to denote the city on the main land, that the one on the rock or island was comparatively modern; yet, in opposition to this opinion, the ancient name, Tyre, appears even more applicable to the city on the rock than to that on the mainland. For many reasons the opinion can scarcely be correct which supposes that

Insular Tyre had no existence till the age of Nebuchadnezzar's siege and conquest of Tyre, and that to avoid the conqueror the inhabitants removed their property to the island, and then for the first time laid the foundation of its greatness. This opinion is quite contrary to the meaning of the word Tyre, to the manner in which Tyre is spoken of in the prophecy, (which foretels Nebuchadnezzar's triumph, and in the form of its expression evidently refers to Insular Tyre,) and to the account which we have of the siege of Tyre by Shalmanezer, as detailed in a fragment of Menander preserved by Josephus. It was Insular Tyre against which Isaiah and Ezekiel prophesied, and which Shalmanezer besieged without success. Hengstenberg, in his work on "the Affairs of the Tyrians," has attempted to show that Insular Tyre was the original, and Palæ Tyrus the modern, city; but to this opinion there must remain the strong objection of the very early designation of the city of the mainland as Palæ Tyrus. It is natural, also, to suppose that at the very first the city would exist on the shore, and that at a period beyond the records of the Tyrian history the island, from its eligible situation, would be occupied and give a name to the entire settlement. Palæ Tyrus would be eclipsed speedily by the city on the island, and acquire the name of ancient from its decay as much as from its early origin. At any rate, it is quite clear that the prophets delivered their messages concerning a Tyre of which the city on the island

constituted the principal part, and that their descriptions apply most forcibly to the one on the lofty eminence in the midst of the seas.

We have now to present an account of the attack made upon Tyre by Nebuchadnezzar in accordance with the prophecy of Ezekiel. This happened after the carrying away of the Jews into captivity, and the destruction of the temple at Jerusalem. A king of the name of Ithobal the Second held the Tyrian throne. The purely historical information which we possess on the subject of Nebuchadnezzar's siege and destruction of Tyre is very scanty, and attempts have not been wanting, by denying the successful issue of Nebuchadnezzar's assault, to impugn the fulfilment of Ezekiel's prophecy. We may safely, however, challenge all such objectors to adduce any evidence worthy of attention, which would sustain the position that Tyre came forth from its contest with Nebuchadnezzar, as in the previous struggle with Shalmanezer, unbroken by the power of the enemy. No historian affirms that Nebuchadnezzar did not capture Tyre. Ezekiel foretold that he should capture it. There is no evidence from profane history that Ezekiel's prophecy was not accomplished. A passage of the prophet's own writings has, indeed, been alleged as evidence that he himself confesses his mistake, since it is said by some modern interpreters that in his twenty-ninth chapter and at the eighteenth verse, the prophet admits that Nebuchadnezzar's attempt was unsuccessful. The

words of Ezekiel referred to are, "The word of the Lord came unto me, saying, Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it: therefore thus saith the Lord God; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army." It is difficult to conceive how an impartial interpreter can find in these words an admission that Nebuchadnezzar did not capture the city he besieged. The plain inference from them is, that he, as God's servant, performed the task assigned to him, which is described in such language in Ezekiel's twenty-sixth chapter as to imply the capture of the city, and for which this subsequent reference to the subject implies only that he had received insufficient remuneration—a fact quite consistent with the actual subjugation of the place. For thirteen long years had the resources of the Tyrians been expended in the defence of the city. These years diminished the reward and greatly increased the cost of Nebuchadnezzar's victory; and during all that period the sea was open to the Tyrians; their colonies were numerous and at no great distance. It was an easy task for them to transport all that was valuable, and which might become a goodly prey to the

conqueror, to the islands where they had formed settlements. That which Nebuchadnezzar could bear away the Tyrians were able, with equal, or even greater facility, previously to remove; and though the spoil of Tyre must have been great, it was comparatively inadequate to reward the lengthened toil, and satisfy the rapacity of the Babylonian army. There is nothing in this subsequent passage of Ezekiel which implies that Tyre was not captured by its formidable assailant.

It would be sufficient, we think, for the defence of the prophet's inspiration even to leave the matter at this stage, and presuming, from the absolute silence of all history, on the success of Nebuchadnezzar against Tyre, simply to plead that there is nothing to overthrow the authority and accomplishment of the Divine message; that Ezekiel would not publish a contradiction to his own previous messages; that enemies of the Divine revelation ever ready, then as now, to detect any imaginary defects, would not have failed to publish the prophet's failure; and that Ezra the scribe, in collecting the Jewish canon, would have hesitated in including among the sacred books a prophecy which had shown itself to be fallacious—considerations all of them of no mean weight in determining the conviction of a mind without prejudice. But this by no means exhausts the case in vindication of the prophet. There is evidence from history; and the portion of it which remains to us, though scanty, is

confirmatory of the prediction of Ezekiel as having been accomplished; and there are several collateral circumstances, which are known from sources independent of the prophet, which corroborate the fulfilment of his prophecy.

The evidence from history is contained in the writings of Josephus; and though it may be objected to him that as a Jew he would be strongly in favour of the prophet, it is to be observed that he quotes the very language of an earlier historian, and transmits it for our perusal. His words, in the tenth book of his Antiquities, and at the end of the eleventh chapter, are, when writing of Nebuchadnezzar, "Philostratus, in his Indian and Phœnician Histories, (affirms) that this king besieged Tyre thirteen years at the time that Ithobal reigned over Tyre." The word besieged may be rendered with fidelity — besieged so as to overcome—and it has that meaning in some passages. Let its meaning, however, be left as simply besieged, the passage proves that for thirteen years Nebuchadnezzar assaulted Tyre. In another passage in the writings of Josephus, namely, the first book against Apion, the statement is repeated. Besides, however, this quotation from the Phœnician historian, there occurs another, even still more important for our present purpose, from the writings of Berosus the Chaldæan. Of him Josephus writes as of a man well known to all lovers of learning, having composed a work on astronomy and Chaldæan philosophy for the

information of the Greeks. This writer supplies information concerning Nebuchadnezzar and the events of his reign, which Josephus quotes in his Antiquities and in his work against Apion. Berosus explains that Nebuchadnezzar's father, finding that the satrap of Egypt, Phœnicia, and Cœlo-Syria had rebelled, committed to his son the task of reducing these territories to allegiance—that Nebuchadnezzar successfully accomplished their conquest, and returned to Babylon with captives of Phœnicia, Syria, and Egypt. Josephus comments on this testimony, and says, that it is worthy of full confidence, remarking that it agrees with the statement of Philostratus in his account of the siege of Tyre, and that the king of Babylon "subdued Syria and all Phœnicia." How he could have conquered all Phœnicia while unsuccessful at Tyre it is very difficult to perceive. Josephus, it is plain, believed that he overcame all Phœnicia, and found corroboration of his statement in the agreement of the Phœnician and Chaldæan historians.

Collateral circumstances, which sustain the fulfilment of the prophet's prediction, are the changes which at this period manifest themselves in the government of Tyre, and in its relation to Zidon ; the cities of Phœnicia henceforth appearing as subject to the influence, first of Babylon, and then of Persia, and Tyre ranking sometimes as inferior to Zidon. These circumstances are most easily accounted for by the fulfilment of Ezekiel's prophecy, which on other

grounds we have shown to be highly probable, and thus they constitute no unimportant vindication of its accomplishment. The reader with this evidence before him can now judge how little reason there is to disparage the authority of this prophet, and how full of prejudice and partiality must be the mind of the writer who can declare, that the destruction of Tyre by Nebuchadnezzar was an event of prophecy "which notoriously was not accomplished." Again, we repeat the sentiment—had all evidence in favour of the accomplishment been wanting, the silence of history respecting the accomplishment would have furnished not even a presumption that the prophecy remained unfulfilled; and in that case the devout reader of the Old Testament would have rested with unwavering faith on the word of Him who cannot lie, and from whose law and prophets not one jot or one tittle shall pass till all be fulfilled.

If, then, on independent grounds, we are satisfied of the authority and fulfilment of Ezekiel's prophecy, we may employ it to enlarge our acquaintance with those events which the records of history so briefly set before us. The mind of Him who sees the end from the beginning, has supplied us in the prophetic verses with a description of the siege and overthrow of Tyre. The king of whose self-confidence and arrogance the prophet gives so powerful a representation was Ithobal the Second. Against the city of Tyre, consisting of the buildings on

the mainland, and also on the island, the host of the king of Babylon came up. There was a mighty multitude of warriors, chariots, and horsemen in abundance. A fort was erected, and a rampart by the besieging army. The city on the land may soon have yielded itself to the beleaguering host. The battering-rams made a breach in the walls, and amidst clouds of dust, the shouts of the victors, and the cries of the vanquished, the trampling of the horses, and the crash of the magnificent buildings, the conqueror takes possession of the city. But Tyre, the fortress of the rock, yet remains, and from the top of her towers, girt by the deep waters, her inhabitants laugh in proud security at the disappointed and wearied conquerors. Provisions are brought by her vessels to the relief of the inhabitants, and the blue waves of the Mediterranean afford them pleasant pastime and relief from the dense streets of the merchant city. With patient and stern determination the army encamps on the shore. As in the age of Shalmanezer, they divert the streams, they guard the fountains, they consume the pleasant fruits of the land. Year after year passes on, and the youthful warriors become old, and the bones of the aged find a resting-place in a foreign land, or are cast to and fro by the Phœnician waves. The land trade of Tyre is interrupted, and diverted into other channels; no busy caravans pass through her streets from the desert, no bales of wool are contributed by the friendly Arabs. The fear is expressed by

her sorrowing and impoverished merchants, that Tyre can no longer maintain her high position among the nations. A generation that knew not her ancient and undisturbed glory has grown up within her walls. A tenth year has passed, and yet the Babylonian is watching at her gates. Pestilence, thirst, famine, poverty, are traversing her streets; and still the determination sternly to resist the conqueror remains. Five years was Shalmanezer a baffled and disappointed adversary of Tyre, and for ten has the Babylonian struggled in vain to subdue the unviolated city. Year by year does her population diminish and emigrate to the islands of the sea, her resources gradually become exhausted, and her princes unwillingly entertain the conviction that she must fall like Jerusalem, her ancient ally. Confidence is abandoned for hope, hope yields to fear, and fear is not long before it is succeeded by sorrow and despair. Whether by successful assault, or by a capitulation humiliating to the besieged, Nebuchadnezzar is finally master of Tyre, and the voice from the banks of Chebar is accomplished; the renowned city, the home of mariners, and she that was strong in the sea, is laid low.

After the siege of Nebuchadnezzar, Tyre became more or less dependent on the Babylonian empire. The city was not wholly destroyed, but rendered tributary, and Baal succeeded Ithobal in the kingdom. On the death of Baal, the government — whether

through foreign influence or domestic dissension is uncertain—underwent an important change, and passed into the hands of suffetes, or temporary magistrates. The word is the same as the shophetim, or judges, who were the chief governors of Israel before the appointment of kings. This office and name were well known among the Carthaginians, who were originally Tyrians, and in some form it is likely that it subsisted even in the times of the kings of Tyre. The suffetes were generally at Carthage chosen from among the members of the wealthiest and most distinguished families. They convoked the senate, and presided over its deliberations, sat as judges in the courts, and frequently commanded the armies in time of war. They are often by writers on history compared to the kings of Sparta, although it is probable that their office lasted only for a prescribed period. The names of several suffetes, who governed Tyre for periods varying from two months to six years, have been transmitted to us. After a time the royal dignity was again restored, and Balator became king. He and his successors were tributary and dependent, according to Isaiah's prophecy, for a period terminated by seventy years, the precise boundaries of which it is not easy to determine. Meanwhile, Cyrus became master of the Persian empire, in the reign of a king of Tyre named Hiram, according to the Phœnician annals. In the enumeration which is given by Herodotus of the forces collected by Xerxes in his expedition

against Greece, it is said that the best mariners were the Phœnicians, and of these mention is particularly made of the Zidonians, who appear, for some reason which is unknown, to have taken precedence of the Tyrians. Of twelve hundred and seven vessels, composing the Persian naval force, the Phœnicians, in conjunction with the Syrians of Palestine, supplied three hundred, and their services, as auxiliaries against the Greeks, were always highly esteemed by the Persians. Many writers attribute the freedom which Tyre acquired under the Persian empire, to the services rendered in opposition to the Greeks in their naval expeditions.

A king subsequently ascended the throne of Tyre named Strato, who is reported to have owed his elevation to the following skilful stratagem. The slaves, who were numerous in Tyre, and to whose existence the Hebrew prophets make reference, rose in conspiracy against their masters, obtained possession of the city, and committed great outrages. They resolved to elect a sovereign out of their own body, and determined that the individual who on the next morning should first see the rising sun should be raised to the royal dignity. They agreed to meet at midnight, in an open plain near the city, and wait together for the sunrise. One of the slaves who had united in this conspiracy had felt compassion for his master, and instead of putting him to death had concealed him. The master's name was Strato. On being informed by his slave of the

arrangement into which he and his comrades had entered, Strato suggested to the slave not to turn to the east, as the others probably would do, but towards the west, and to keep his eye fixed on the top of the highest tower of the city. The advice was of course successful, for long before his companions looking eastward obtained any glimpse of the rising sun, Strato's slave pointed out the highest buildings of the city as already lighted up with his rays. The other slaves inquired of the successful competitor by whose wisdom he had obtained this suggestion, and he confessed that the master he had concealed was his adviser, and that he had acted in accordance with his directions. Strato was looked upon as one preserved by the especial favour of the gods, and forthwith was recognised as monarch of Tyre. The kingdom descended to his children, and this is all we know of him.

To some extent Tyre had recovered by the lapse of time from the desolation and impoverishment occasioned by the siege of Nebuchadnezzar, and was desirous of resuming her ancient position among the nations, busying herself in co-operation with her Persian allies, in opposition to the Greeks, and omitting nothing which might lead to a restoration of her former greatness. Yet there still remained against her, unrecalled, the solemn sentences which had been pronounced by the Lord's prophets, and these, at the era at which we have arrived, were about to receive a weighty

fulfilment. Ezekiel's prophecy had not yet been accomplished, and whilst Tyre remained in something of her glory, and was again attracting the commerce of the nations, it could not be alleged that she was destroyed with fire, that she had become a terror, and was sought for but could not be found. The mind of Him who had foreseen and predicted her first overthrow, and her subsequent, though partial recovery, was now preparing the agent who would bring upon her a more fearful calamity, which should lay her stones, and her timber, and her dust, in the midst of the waters, and devour her palaces with fire.

The destruction of Tyre by Alexander the Great took place about three hundred and twenty-two years before the Christian era. In the midst of that career of conquest, by which, with most extraordinary rapidity, he overcame the mighty empire of the east, and avenged the wrongs and insults which the Greeks had long suffered from the Persians, the youthful warrior approached Tyre. The Tyrians, hearing of his arrival, and remembering the calamity which had already broken the pride of their city, sent out ambassadors to meet him (amongst whom was their king's son) with provisions for his army, and presents for himself. The reception of these did not prevent Alexander from expressing a desire to enter the city, under pretence of sacrificing to the Tyrian Hercules. On the Tyrians refusing him admittance, the rage of the warrior, who

had been successful in so many conflicts, was thoroughly excited, and he at once determined to storm the city. The Tyrians, relying on the impregnable character of their fortress, and on the aid to be furnished by their colonists, the Carthaginians, prepared for an obstinate resistance. They had an abundant supply of provisions, a great quantity of warlike machines, and the Carthaginians, their allies, were the masters of the sea. Alexander might be skilful and valiant by land, but half a mile of sea rolled between his army and the city he had undertaken to subdue. For thirteen years that city had defied the power of the Assyrian empire, and would the impetuous Alexander continue so protracted a blockade? There was, however, one method of rapidly reducing it, which suggested itself to the mind of the warrior, and on which he resolved speedily to enter. The stones and buildings of the city of the mainland of which he had possession, were, with incredible pains, and no small skill in that age, employed by him to construct a huge mound or causeway, by which the island should be connected with the mainland, and on which he could erect his battering rams and warlike engines. The inhabitants of the neighbouring cities, whether willingly or by constraint, laboured with his army; the buildings of Palæ Tyrus were subverted, and cast into the Mediterranean, and Lebanon supplied masses of timber. At first, the Tyrians ridiculed the undertaking, and only by degrees becoming

convinced of the possibility of success, determined at length to imitate the foresight of their ancestors, and to send away their wives, children, and valuables to Carthage. The arrival of Alexander's fleet prevented them from accomplishing this object, and domestic troubles hindered the Carthaginians from rendering them adequate assistance. As the mole advanced, the Tyrians discharged arrows, darts, stones, and all kinds of offensive missiles at their enemies, destroying vast numbers of them. The elements also seemed roused to render Tyre assistance in this extremity, for a storm carried away a large portion of the works, and greatly disappointed and embarrassed Alexander. Yet the God of heaven and earth had determined that Tyre must fall, and he hardened the hearts of the proud Tyrians, and emboldened the spirit of Alexander. The mole, with wonderful expedition, was repaired, and notwithstanding the vigorous defence of the Tyrians, and the great slaughter of their besiegers, the powerful batteries brought into play began to tell fearfully on the stability of the wall. With great rapidity, in this emergency, the Tyrians constructed an inner wall, five cubits from the outer, and ten cubits thick, filling up the intermediate space with earth so as to deaden the shock of the battering ram. At last a breach was made a hundred feet wide, but the Macedonians were repulsed by the Tyrians on attempting to enter, and during the night the breach was repaired.

Then Alexander built towers on the mole equal in height to the battlements, and attempted, by planks laid across, to take possession, but in this also he was repulsed. The Tyrians threw out three-forked hooks and fishing-nets to entangle their enemies, and massy balls of red-hot iron and scorching sand to destroy them. Often did Alexander, astonished at the desperate courage of the besieged, contemplate abandoning his enterprise and continuing his march to Egypt, but fearing the consequences of such an apparent defeat, he returned again and again to the attack. Within the city some Tyrian dreamed that Apollo was about to forsake his worshippers and go over to the Macedonians, and to secure the presence of the god they bound him with a golden chain. Little did they know that He who sat in the heavens laughed, that the Almighty had them in derision, and that no idol could avert the judgment for their sins now poured upon them by the God of Abraham, Isaac, and Jacob. Alexander, after fearful losses and labour, continued with unintermitting violence for seven months, carried the town by storm, burned it to the ground, and destroyed or enslaved the inhabitants, except some few who escaped to Zidon. Towards the survivors of the siege he is said to have behaved with unwonted cruelty, crucifying two thousand prisoners, and selling thirty thousand as slaves.

The king of Tyre, in this desolation, was spared. He was absent at the time of Alex-

ander's first assault, and when the city was reduced took refuge in the temple of Hercules. Alexander, who needed some apology for the execution of his vengeance, alleged that he crucified the Tyrians in punishment of those who had destroyed their masters, and for this reason he spared the descendants of Strato, amongst whom was the king.

Having cleared the city of its former inhabitants, the Macedonian conqueror endeavoured to repeople it by colonies from other parts, and styled himself the founder of Tyre, for the former city had been destroyed. It might be sought, but none could find it. It had passed away. The causeway which the conqueror had formed was so well compacted, that it continued to stand; the ruins of Tyre fell around it, and sand was washed upon its shore, so that it became half a mile in breadth. The rock in the midst of the seas was no more, but in its place remained the modern peninsula.

CHAPTER VIII.

TYRE AT THE CHRISTIAN ERA, AND ITS CONNEXION WITH THE SPREAD OF THE GOSPEL.

The city Alexander had devastated and, subsequently repeopled, according to his custom, by foreign colonies, and which had been converted by him from an island into a peninsula, soon began to recover from the damage it had sustained, and endured a long siege in the age of Antigonus, one of Alexander's successors, but was obliged to yield. The founding of Alexandria in Egypt, and the diversion of the traffic from the shores of Phœnicia to the banks of the Nile, was a serious and insurmountable obstacle to the return of its former prosperity. Although during the age of the Seleucidæ it maintained considerable commerce, yet its pre-eminence among the nations was destroyed, and when Pliny writes of it in the first century, he relates how great it has been, and that its ruins are nineteen miles in circumference; but he adds, "at this day all its nobility consists in oysters and purple." Its depression as an emporium of commerce, and subjection to the Macedonian, Seleucian, and Roman powers,

gradually diminished the prevalence and use of the old language of the country, and introduced that of the Greeks, who were its conquerors, and had succeeded to a large portion of its trade.

At that era in the world's history which an apostle speaks of as "the fulness of time," when "God sent forth his only begotten Son to be born of a woman and made under the law," in order that by his obedience unto death "whosoever believeth in him might not perish but have everlasting life," Phœnicia formed a part of the province of Syria, and was subject to the Roman empire. The remembrance of the glory of Tyre and Zidon had not yet faded away from the recollections of men, and though their dignity and language were rapidly yielding to decay, the cities were places of some considerable traffic.

Other prophecies, however, respecting it still remained to be fulfilled. The merchandise and hire of Tyre, it had been foretold, should, notwithstanding the past desolation of the city, be holy unto Jehovah; it should not be stored up nor hoarded, but her gain should be for those who dwelt before Jehovah, for food in abundance and for splendid attire. The meaning of this prophecy can scarcely be misunderstood as a clear prediction of the conversion of the Tyrians to the service and worship of the true God. Instead of amassing wealth, as they formerly had done, or offering gifts in the temple of their renowned Hercules, the

Tyrians enlightened and converted would give of their substance to the honour of Jehovah. The form of the prophecy is in accordance with the history of Tyre. Its inhabitants had been unscrupulous in securing gain—it is prophesied that they should cease to lay up worldly treasure. They had transported to and from other regions food for their own and foreign lands, and had provided gay and rich clothing for the wealthy and luxurious—and now, according to their resources, it is foretold that they shall be ready to contribute to Jehovah. In the employment of many agents, and the general gathering of the resources of the nations, "the daughter of Tyre shall be there with a gift," according to the words of the Psalmist, and "the kings of Tarshish and of the isles shall bring presents." The capture of Tyre, first by Nebuchadnazzar and then by Alexander, and the carrying away of her inhabitants into captivity, brought many citizens of Tyre into intercourse, at Babylon, Alexandria, and other places where Jews abounded, with the worshippers of the God of Israel. From them, in time of common calamity, these captive Tyrians may have received a knowledge of Jehovah, and have yielded themselves to his service; still the prophecy can scarcely be considered as fulfilled in such events, for the words of it relate to inhabitants of the city itself, and to those who are not in exile and humiliation, but in the enjoyment of the wealth and prosperity of their fathers. As his eye rested on these

sentences, the Tyrian inquirer who lived at the approach of the Christian era, would find nothing in the past history of Tyre in which such predictions could be supposed to be accomplished, and the minute mode in which the other prophecies respecting Tyre had been fulfilled, would justify and encourage him in this part of the subject, also, in anticipating a definite fulfilment. If from the promptings of patriotic interest and curiosity such a person might be supposed to have entered on the study of Isaiah's prophecy, he would surely pass onwards to those affecting delineations which the same writer has given of One who was "wounded for our transgressions," and "bruised for our iniquities," and by whose "stripes we are healed." Thus, among the sons and daughters of Tyre, as among the wise men of the east, there may have been some few who, in silent meditation and fond hope, watched and waited for the coming of the Consolation of Israel.

We are not left to conjecture or probable supposition as to the connexion between our Lord's ministry and the inhabitants of these memorable districts. Two evangelists distinctly tell us "that a great multitude of people out of all Judæa and Jerusalem, and from the sea-coast of Tyre and Zidon," came to hear him who "spake as never man spake," to be healed of their diseases, and to be relieved from the vexation of unclean spirits. It was on that occasion, we are further told, that the whole multitude sought to touch Christ, for there went

virtue out of him, and healed them all. The fame of his mighty and benevolent miracles, and of his wonderful and life-giving discourses, had spread from the district of the country within which at present the Saviour confined his mission. Numbers of the inhabitants of Tyre passed along the mole of Alexander from the island city, bringing with them their sick relatives and friends; they traversed the ruins, of which Pliny tells us that they were nineteen miles in circumference, where God, the God of Abraham, Isaac, and Jacob, had left in the fallen mansion and broken pillars tokens of his just judgment on their forefathers. They hastened to the region where they might find the mighty Prophet, whose "fame went throughout all Syria." As they advanced, others on a similar errand united themselves with their company, and they formed an anxious, urgent, and motley throng. The Divine and glorious Saviour did not refuse an audience; he mingled in their company; he spoke personally as occasion permitted to the wayworn travellers; the eyes of the sick rested on him, and their hands were uplifted as to their kind and mighty friend. In some instances, the paroxysm of unholy temper and demoniacal madness was arrested by his powerful mandate to the unclean spirit; the lepers were cleansed, the blind received their sight, and the sick were made whole. So marvellous was his power and mercy, that the diseased touching him with simple trust, was relieved at once from sickness,

and health and vigour returned to the exhausted frame. And these miracles of mercy occurred not once, but often—not towards a few only of the sons and daughters of Tyre, but towards many others also of different regions, whose eyes were permitted to behold him, and to hear the gracious words which fell from his lips. They were not only acts of power that he accomplished, such as gladdened the hearts and renovated the bodies of multitudes, but there were a majesty and a penetrating strength in his doctrine which no other teacher ever manifested. Miracles were associated with instruction in earthly and heavenly things; he had come, he said, not to condemn, but to seek and save,—come, and they were astonished at his meaning, to give his "life a ransom for many;" and he assured them that they who believed in him, loved and served him, were safe under his care, and should never perish, for he would give them eternal life. As to the coasts of Tyre and Zidon, those who had been healed returned with vigorous frames and grateful hearts; they conversed of the deeds and utterances of the mighty Teacher, and at their instigation others set forth upon the journey to secure a similar deliverance.

That the travellers from Tyre and Zidon who thus visited the Saviour during his ministry secured from him a kind and favourable reception, is clear from the words of the evangelist, and also may be concluded from the manner in which Christ refers to these maritime cities, when

strongly condemning the unbelief of others in which he had performed some of his most striking miracles. In Capernaum he had for a season resided, and that city, together with Chorazin and Bethsaida, had witnessed some of the mightiest of his works, by which he showed himself a teacher sent from God, and had been the scene of some of his gracious discourses, and yet their inhabitants displayed a fearful unbelief and a bitter enmity of heart by their indifference to the messages of God. With their condition of guilt and condemnation he contrasts Tyre, Zidon, Sodom, and Gomorrah, and affirms that the localities he had honoured by his personal ministry had the greater sin. "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment, than for you." It has been thought by some that inasmuch as Christ refers to Sodom and Gomorrah, cities which had been already overwhelmed and had perished by the Divine judgments, his reference here in respect to Tyre and Zidon is not to these cities as they existed in that age, but to them as they once were in the full tide of pride and prosperity. It cannot, however, we conceive, be established that Christ's words refer to the ancient rather than to the then present Tyre and Zidon; and inasmuch as these cities still

subsisted, and had manifested a degree of anxiety to receive Christ's instructions, it seems most natural to understand the Saviour's words as referring to the people whose readiness to listen with attention to the Divine word contrasted painfully with the impenitence and obduracy of his fellow-countrymen. Regarded according to their national history and associations, Tyre and Zidon were the representatives of the sensual and debased whom the prophets had often denounced, but from among whom the Redeemer of men was pleased often to draw the subjects of his holy and spiritual kingdom, rather than from the proud and unbelieving Jewish Pharisees. The guilt of Tyre and Zidon is not in any way really diminished by a contrast with the more enormous and obdurate transgression of Bethsaida and Chorazin, and at the day of judgment both parties shall receive righteous retribution. By no means all the Tyrians and Zidonians who formed part of the Saviour's audience, or who were healed by his power, really yielded themselves to his control and obtained his salvation; and many who received tidings of his character made no inquiry and manifested no earnestness respecting him; they, though less guilty than the dwellers in Capernaum, should not escape a meet recompense at the resurrection of the just and the unjust.

In the course of the Saviour's ministry, one remarkable instance occurred in which there was, on the part of an inhabitant of Phœnicia,

not only a reverent attention paid to Christ, a reception of his power to heal, and an acknowledgment of a thankful heart, but such an amount of simple and genuine faith in the Redeemer as cannot fail to indicate a soul humbled by Divine grace, and prepared for the reception of the living Christ by the work of the quickening and renewing Spirit. The instance is that commonly known as that of the Syrophœnician woman, and the account of it is given at some length both by Matthew and Mark. The narrative of Mark in this, as in other parts of his Gospel, is graphic, and comprises some minute details which do not appear in Matthew; but explanations are recorded in the latter evangelist, which Mark has omitted, and which cast much light upon all the circumstances. So touching is the narrative, so much does it exemplify the grace and compassion of the Saviour, that we deem a full notice of it not inappropriate to our pages. Jesus, on one occasion, in the midst of his journeys for the instruction of the inhabitants of the country, approached the neighbourhood of Tyre and Zidon. His ministry appears to have been confined to Palestine, and, as it is not said expressly that he crossed the boundary, we suppose him to have come near, without entering, these remarkable towns. Exhausted by the fatigues of many a laborious day, the Divine Master, who "was in all points tempted like as we are," desired to obtain temporary repose, and retired to some house in the neighbourhood as a resting-

place. The situation of the house is not told us. Possibly on the slope of Lebanon, in the midst of the luxuriant foliage which surrounded the mountain, and with the ruins of the maritime cities of Phœnicia at his feet, the Man of sorrow sought refreshment for his wearied spirit. He "entered into a house, and would have no man know it: but he could not be hid." The rumour soon spread into the neighbouring cities, that he who had once discoursed marvellously by the Sea of Galilee, and to whose power to heal many Tyrians and Zidonians could bear testimony, had now personally visited these coasts. Within one Tyrian or Zidonian home, there is a mother who is not ignorant of cures which have been wrought by this mighty Prophet, and has heard of him as the son of that David who was the faithful ally and friend of Tyre's most successful monarch. One evangelist calls her a woman of Canaan, according to the natural designation that would be employed by a Jew for an inhabitant of Palestine, for she belonged to the race of the original inhabitants of the land which had been given by Jehovah to the seed of Abraham. Another narrator tells us that she was "a Syrophœnician by nation," and that she spoke, not the original language of her country, but that of those who had subjected it—the Greek. She has a daughter not yet arrived at maturity, over whom her maternal heart has often yearned with pity; for her child "is grievously vexed with a devil." Many—

perhaps some of her own kindred and acquaintance—who were once in similar sorrow, went forth to the Sea of Galilee, and had returned to thank God for the prophet whom he had raised up in Israel. She had not yet been able to undertake the journey, whether through timid apprehension or domestic circumstances we are not informed. But now that the mighty Son of David is in her neighbourhood, the resolution which she may have long pondered in her heart, and around which may have gathered the results of many inquiries concerning the mysterious Prophet, shall at last be carried into execution. She goes forth from her home; she seeks out Christ; she intrudes herself on his privacy; she cries to him, saying, "Have mercy on me, O Lord, thou Son of David." She describes her case, and beseeches his interference; but instead of an immediate and joyful response, such as she thought she might expect from him whose very touch conveyed the gift of healing, there is on his part an ominous and forbidding silence. "He answered her not a word." Yet can she not be repulsed; the recollection of her afflicted child stirs all the energies of a mother's heart; she entreats again; she beseeches the disciples, but they give her no encouragement; nay rather, they ask whether so troublesome an applicant shall not be at once dismissed. They are more wearied than even their silent Master, and they beseech him, "saying, Send her away, for she crieth after us." That silence of Christ was

insufferable any longer to her well nigh bursting heart, and it is at last broken. "I am not sent," he declares to her, "but unto the lost sheep of the house of Israel." She falls at his feet; she pleads again before him—"Lord help me;" and again another repulse. "It is not meet to take the children's bread, and to cast it to dogs." Shall she not abandon the attempt as useless? The question suggests itself, Can this be the same person of whose compassion she has heard? Why should she longer be found prostrate at his feet? For a moment, perhaps, she vacillates; belief and unbelief struggle for the instant in mighty conflict; but the issue is not long doubtful, and in earnest perseverance she replies: "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table." The Saviour, who, not in anger but in love, had, for her own sake and that of others, tested the sincerity and power of her faith, and while seemingly denying her petition, had led her on to a more thorough and all-absorbing confidence in himself, now turns towards her his gracious countenance. It is enough that her heart has been tried—that she has been taught that God's choicest blessings come not as his common mercies to those who ask not for them, or to those who ask amiss, with negligence and unconcern, or with arrogance and vainglorious confidence of receiving. She knows now that they are only given to the humble, struggling, and persevering soul. This painful lesson is acquired,

and He who will not break the bruised reed, though he may bruise it painfully for his own wise and gracious purposes, now replies to her: "O woman, great is thy faith: be it unto thee even as thou wilt." And the home of that daughter of Phœnicia is a joyous home, surely we may hope a believing home, "from that very hour."

In this remarkable incident of the Syrophœnician woman there is the most valuable instruction given to us, concerning the nature and power of faith exercised towards our merciful and Divine Saviour. It was the strength of her reliance on Christ which kept her struggling and supplicating at his feet. She did not doubt his ability to grant her request, and notwithstanding his silence and the discouraging replies which came from his lips, she could not, would not cease to appeal to the compassion of his heart. Her faith was very simple, not associated with enlarged knowledge, but it consisted in unreserved trust in the Redeemer. It was humble, persevering, and genuine faith, to which her spirit had been led by God's gracious influences in her Syrophœnician home, and now, through all difficulty and trial, that faith secured the blessing. A memorable and encouraging example does it remain to all times of the power and efficacy of fervent and believing prayer.

The next circumstance in the New Testament history, in which reference is made to either Tyre or Zidon, does not exhibit their

inhabitants under the favourable aspect in which one of them appears in the preceding narrative. It is related at the end of the twelfth chapter of the book of the Acts of the Apostles, and consists in the account given us of the death of Herod Agrippa. This prince, who was destitute of any real and worthy principle, yielded himself to any caprices which might happen to be popular with his subjects in order to secure their goodwill. Having slain James the brother of John with the sword, he placed Peter in prison to please the Jews; but God wrought for that apostle a mighty deliverance, and in contrast with it we have introduced a description of the appalling fate which overtook the persecutor, and which as clearly resulted from the Divine interposition as did the rescue of the apostle of the Lord. Herod came to Cæsarea, a city which had been built by Herod the Great twenty-two years before Christ, as a mighty harbour on the coast of Palestine, and the building of which must have interfered greatly with the trade of Tyre. No cost or pains had been spared to render the port of Cæsarea the most important harbour on the naturally inhospitable coast of Palestine. A semicircular mole of an immense size had been erected, within which vessels might safely ride at anchor. A theatre and amphitheatre had been built, and the city became the civil and military capital of Judæa. Here Herod arrived to take up his residence, and to celebrate games in honour of Cæsar, which had been

instituted by his grandfather, and were to be observed every fifth year. For some reason, which neither sacred nor profane history has recorded, he was highly incensed against the inhabitants of Tyre and Zidon. It is not unlikely that some dispute may have arisen between Cæsarea and Tyre, as rival ports and places of trade, in which the Tyrians may have thwarted the designs of Herod. The age was now past when Tyre could afford to maintain a vigorous conflict with her opponents, and the Tyrians to secure peace had made a friend of Blastus, Herod's chamberlain. Their interest as trading cities required that they should secure a free commerce with Galilee and the places in Herod's dominions from which they obtained corn and other provisions, and an interruption of the traffic was too serious an injury to be protracted. They succeeded in maintaining peace on terms not unfavourable to themselves, and entered upon the festivities and amusements of the games. On the day of the games, the king appeared in splendid attire, which may have been of Tyrian manufacture, and the deputies and merchants of Tyre and Zidon raised tumultuous shouts of acclamation, and according to the profane customs of the heathen nations addressed the monarch as a god rather than as a man. Then, at the very instant of Herod's loftiest pride, the God who had in ancient time smitten the Tyrian monarch who had set his heart as the heart of God, and to whom the prophet of Jehovah had said,

"Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee," —looked forth in anger upon Herod, "and he was eaten of worms, and gave up the ghost." Tyrians and Zidonians returned from the games of Cæsarea, having received in the events of that memorable day, warnings against pride, luxury, and profanity, very similar to those which had been often given them already in the history of their country.

In the visit of the apostle of the Gentiles to the city of Jerusalem, which preceded his being sent a prisoner to Rome, we find him, after leaving Miletus, in Asia Minor, and there taking leave in a most affecting address of the elders of the Ephesian church, sailing by Coos to Rhodes, and thence to Patara. This was a city of some importance, having a capacious harbour at the mouth of the Xanthus, in Lycia, in Asia Minor. Here the apostle found a vessel trading to Phœnicia, laden with a cargo to be disembarked at Tyre, and Paul took a passage in her. On his arrival at Tyre, neither his faith nor his name appear to have been strange, and he remained a whole week in company with the Christian disciples. Here, then, the doctrine of the Saviour and his apostles had taken root in some hearts, and we have the first indications of the existence of a Christian community, amongst whom wealth would not be hoarded, but, according to the words of the ancient prophecy and the example of the mother-church at

Jerusalem, was consecrated to the service of the Lord. Paul was received by these Christians with much affection, and treated with kindness and tender respect, and all that Tyrian offerings could supply was at the service of one who was rightly numbered amongst "those who dwelt before the Lord." When the time arrived for the departure of the beloved apostle, here, as in other places, men, women, and children, with tender and simple earnestness, accompanied him out of the city to the ship. Among the band of disciples were to be found those who had received the supernatural endowments of the Spirit, and foreseeing by Divine illumination the trial and imprisonment that awaited their teacher and friend, they could not forbear, through the promptings of human affection, to beseech him not to go up to Jerusalem. On the edge of the Phœnician shore, the little company knelt in devout supplication to the God of heaven through our Lord and Saviour Jesus Christ, commended each other to his tender care, and separated to meet, so far as we know, no more in the flesh.

When Paul was sent under charge of a Roman centurion in his tedious and disastrous voyage from Cæsarea to Rome, and passed along the Phœnician coast, he did not stop at Tyre, but at Zidon, and in connexion with the sentence which mentions his arrival at this port, it is added that Julius the centurion, to whose care the notable prisoner was intrusted, treated Paul with much courtesy, "and gave him liberty to

go unto his friends to refresh himself." If this passage relates to friends of Paul at Zidon, as it appears natural to understand it, here is another allusion to Phœnician Christians, and a proof that at Zidon, even as at Tyre, there existed a Christian community. This is the last reference, we believe, to Phœnicia in the pages of the New Testament.

It is a subject of common regret amongst those who would trace with accuracy the events which transpired in the history of the church after the age of the apostles, that the information becomes very scanty, and the witnesses few and hardly trustworthy, at the precise period which is most deeply interesting to the Christian mind, and which connects the church of Christ as it now exists, with that concerning which we read in the records of the New Testament. The church historian to whom we are principally indebted for information concerning the progress of Christianity from its commencement to the sole reign of Constantine, when it became the established religion of the Roman empire, is Eusebius, bishop of Cæsarea, who flourished about A.D. 340. The history which he has given us in ten books contains several cursory references to the Christian communities which subsisted at Tyre and at other cities of Phœnicia. In connexion with the events which occur, the names of Tyrian bishops are mentioned as taking their part in the movements and deliberations of the Christian church, some of whom counted not their lives

dear unto them that they might continue faithful in the doctrine and service of Christ. In the eighth book of his history, and at the thirteenth chapter, Eusebius writes: "The most eminent martyrs in Phœnice, which were most acceptable to God, and pastors of Christ's flock, were Tyrannio, bishop of the church of Tyre, and Zenobius, a presbyter at Zidon, also Silvanus, bishop of the churches at Emisa. This man," that is, Silvanus, "being with some others cast as food to the wild beasts at Emisa, was received into the number of the martyrs. Both the others rendered the doctrine of the Divine faith famous at Antioch by their most patient sufferings until their death. The bishop," that is, Tyrannio, "was drowned in the depths of the sea; and Zenobius, a most incomparable physician, died courageously under the tortures which were applied to his sides." Nor was it only the leaders and officers of these Christian communities who gave such an example of fortitude and confidence in the Redeemer, for in his book of the martyrs of Palestine, Eusebius mentions that in the persecution under Dioclesian, which raged fiercely through Syria, "a young man in the city of Tyre, by name Ulpianus, after he had been cruelly scourged and endured most grievous stripes, was sewn up in the raw hide of an ox, together with a dog and a venomous serpent, and cast into the sea." A punishment of a similar kind to this which Eusebius speaks of was in use among

the Greeks and Romans, and in the case of the latter was inflicted on parricides.

A bishop of Tyre who receives honourable mention in Eusebius's history is Paulinus, who lived at the beginning of the fourth century. It was at his instigation that the work of Eusebius was composed. He was at first a presbyter at Antioch, and on being preferred to the government of the church at Tyre exercised his office with such wisdom and ability as to secure the good esteem and approbation of all. On the bishopric of Antioch becoming vacant, the church there claimed him as of themselves, and he died while pastor of the flock at Antioch. During his government of the Tyrian church, he was the means of securing the erection at Tyre of a magnificent and costly church, to which there was no equal throughout Palestine and Phœnicia. Eusebius pronounced in some ecclesiastical assembly a laboured and flattering panegyric on Paulinus for this act, and gives a description of the building. He might have referred to it as a fulfilment of the prophecy of Isaiah respecting the use to be made of the merchandize and wealth of Tyre, and those who may not approve of the lavish praise which he bestows on Paulinus, would not object to this interpretation of the ancient Scripture. Jerome, in commenting on the twenty-third chapter of Isaiah, refers to the magnificence of the buildings in Tyre which were erected as Christian churches. "We may

behold," he writes, "churches of Christ built in Tyre, we may see their riches that they are not laid up nor treasured, but given to those who dwell before the Lord." He understands this last phrase to denote the ministers of Christ under the New Testament dispensation; and to justify the appropriation of the wealth of Tyre for their support, he quotes the words of the apostle, "For the Lord hath appointed that they who preach the gospel should live of the gospel." Jerome wrote in the latter half of the fourth century, when Christianity appeared outwardly at least in full ascendency in Tyre, and when from amongst the multitude of those who professed the religion of Jesus Christ, there is reason to hope that many were truly and spiritually his disciples. In the year A.D. 335, a synod was appointed by Constantine to be held under the presidency of Eusebius, to inquire into the charges which were alleged against Athanasius, and if possible to restore the quiet of the church, which was distracted by the disputes with Arius. The church at Jerusalem, built by the emperor over the holy sepulchre at Jerusalem, was to be dedicated immediately after this synod, and the hope was entertained that the differences might be arranged prior to the dedication. The investigation was conducted scarcely with even the outward appearance of impartiality. The synod consisted of sixty eastern bishops, and none supposed to be favourable to the party accused were permitted to be adjudicators in the deci-

sion. Athanasius appeared as a criminal, and the parties appointed to inquire into the facts alleged against him were his greatest enemies. The synod concluded by a sentence of deposition against Athanasius, and on a revision of the judgment by the emperor at Constantinople, banishment was decreed against the supposed criminal.

Our remarks on the Phœnician race and its connexion with the spread of Christianity can scarcely be concluded, without some reference to the prevalence of the gospel among those descendants of the ancient Phœnicians who had settled and established themselves in such large numbers on the coast of North Africa. Such a reference, however, must necessarily be brief. It would appear that at a very early period, and probably by intercourse between the province of Africa and Rome, the gospel found its way to Carthage and the surrounding territory. At the end of the second century, the church at Carthage was already in a very flourishing condition, and Christians of all ranks, from the highest to the lowest, were very numerous. In the middle of the third century, so much progress had been made in the spread of the Christian religion throughout Mauritania and Numidia, that no less than eighty-seven bishops, who may be supposed to represent communities of some size, assembled at a synod held at Carthage. This North African church gave rise to teachers, whose names and influence are cherished with respectful remem-

brance by Christians in modern times. Amongst them, as most worthy of mention, are Tertullian, Cyprian, Arnobius, and the great Augustine; the last of whom may be considered, through his teaching, as having exerted a most powerful and, on the whole, salutary influence over the entire western church.

A sketch of the history and character of some of these illustrious men, and of the community with which they were associated, is not inappropriate to the present pages, since the reader will not fail to remember that the North African church consisted of the descendants of the ancient Phœnicians.

Quintus Septimius Florens Tertullianus was a native of Carthage in the latter part of the second century, and is one of the very earliest Christian writers in the Latin tongue. He was at first engaged in the profession of the law, and did not become acquainted with the religion of the cross until advanced in life. Yet the earnestness and depth of feeling which he everywhere manifests, notwithstanding these are associated with much restlessness and want of discrimination, entitle him to the affectionate remembrance of Christ's disciples in modern times. Many of his works remain, relating to various topics connected with Christian doctrine and practice. They exhibit extensive learning and ability, and a most sincere and ardent devotion to the cause of Christianity, which is however often defended by him in reasonings of more subtlety than truth. The

phraseology of his works is rugged and often obscure, and bears many tokens of Phœnician or Punic admixture. At the commencement of his Christian course, Tertullian fell into the errors of Montanism, and it is difficult to determine how far to the end of his life he retained association with this system, of which he is by far the most important advocate. This heresy took its rise in a village of Phrygia, in Asia Minor, and derived its name from one of its earliest teachers, who claimed to have fulfilled in his person the promise which Christ had made of the Comforter, and exercised the authority of a prophet, or Divine messenger, in endeavouring to elevate the morals of the church, and to give new and supplementary expositions of the doctrines of faith. Supernatural revelation was supposed to be continued amongst the Montanists. They manifested an unjustifiable desire for martyrdom, regarded with peculiar respect the condition of unmarried life, and in many instances surrendered themselves to the rigours of asceticism. In these respects they prepared the way for the grosser corruptions of Rome. By means of Tertullian these views, in combination with much that was genuine and earnest, maintained a great amount of influence throughout North Africa, and probably spread the more rapidly as they harmonized in many respects with the hereditary peculiarities and temperament of the Carthaginians. Mention is made of a young woman in Carthage in the time of Tertullian, who thought herself to be

for awhile in the society of Christ and of his angels, and from whose ecstatic ravings attempts were made to gain additional information to that contained in the Scriptures concerning the nature of the invisible world.

If we can depend on the statement of Jerome, Cyprian, the next remarkable leader of the North African church, was accustomed to refer to Tertullian as "the teacher," and to read daily some portion of his works. The disciple like the master remained a pagan until the years of manhood, and then was taught to abandon the worship of the old Tyrian deities for that of the living and true God, the God and Father of our Lord and Saviour Jesus Christ. He also was occupied at first in the study and pursuits of law, but on his embracing the faith of Christ, he devoted himself with extraordinary earnestness and zeal to the advancement of the Christian religion. Two landed estates which he possessed were sold by him for the benefit of the poor of the flock, and after his baptism he passed rapidly through the intermediate rank of a presbyter to that of a bishop. In the proceedings of the church of North Africa, Cyprian became a leader, and though unhappily affected by self-will and pride, and putting forth arrogant assumptions of ecclesiastical authority, yet he was faithful to his Carthaginian flock, and acted under the influence of love to Christ, and desire, however sometimes misdirected, for the welfare of the church. We forbear attempting any account of the divisions

which occurred in the church, and which related to Cyprian's appointment to the episcopal dignity. A more pleasant subject is the fidelity which he displayed as a Christian minister amidst the trials of the Decian persecution. This commenced in the year 249, when an emperor succeeded to the throne who was resolutely devoted to the heathen religion. For thirty years the Christians had enjoyed uninterrupted peace and prosperity, and these had, through human perverseness, produced evils for which God would now supply a painful remedy. According to the emperor's orders, search was to be made for all who refused compliance with the heathen rites; they were to be tortured and compelled to submit; and if they remained firm, and especially if they were bishops, they were to be put to death. The persecution raged most furiously in the cities of Alexandria and Carthage, and many were the testimonies given by faithful followers of Christ to the strength which He makes perfect in weakness. At Carthage a Christian, named Numidicus, having beheld his own wife destroyed at the stake, was himself half-consumed, and left for dead under a heap of stones. His affectionate daughter, on searching for the body in order to bury it, was overjoyed to discover signs of life, and by her attention and care the sufferer was restored. This man subsequently, at the recommendation of Cyprian, became a presbyter. A woman, who was a Christian, was brought to the altar of a heathen deity by her husband, and com-

pelled by him, as he held her hand, to offer the required sacrifice. She heroically exclaimed, "It was not I that did it, but you!" and was condemned to exile. At the outset of the persecution the Roman bishop suffered martyrdom, and Cyprian's death was loudly demanded by the furious pagans. "Not so much out of regard to my own safety" as to the welfare of the church, as Cyprian informs us, he retired for a time into a place of concealment. His subsequent conduct exonerates him from the suspicion of cowardice, and he defends his proceedings by referring to our Lord's precepts, "in times of persecution to give way and fly, for," he observes, in contrast with those who rushed with undue temerity to martyrdom, "as the crown of martyrdom comes from the grace of God, and can only be gained when the hour for receiving it is arrived, he who retires for a season, while he still remains true to Christ, denies not the faith, but abides his time."

After the death of Decius, the Christians enjoyed a temporary repose, but this was speedily succeeded by renewed persecution. The emperor Valerian tried to arrest the progress of Christianity, not at first by bloodshed, but by harassing laws, and by depriving the churches of their pastors and teachers. In accordance with the rescript of Valerian, Cyprian was summoned before the proconsul, and inquiry was made as to whether he was a Christian. On his avowing his faith and his

office, he was sentenced to banishment. In his place of exile Cyprian employed himself in writing to his flock, and in providing, from his own income and from the treasury of the church, for the wants of those who had been banished, imprisoned, or condemned to labour in the mines. The decrees of the emperor proved useless for the destruction of the religion of Jesus, and in the year 258 an edict was published, enjoining that bishops should be put to death. Cyprian meanwhile had been recalled from banishment, and resided in a secluded villa in the neighbourhood of Carthage. He was summoned to proceed thence to Utica to meet the proconsul, but he preferred to suffer death in the midst of his own beloved flock, and determined, therefore, to await the proconsul's return to Carthage. "Let no one of you," writes Cyprian to the church in the prospect of his martyrdom, "lead the brethren into tumults, nor voluntarily give himself up to the heathen. The only time for any one to speak is after he has been apprehended; in that hour the Lord, who dwells in us, speaks in us." The proconsul speedily returned to Carthage, and the fatal sentence was pronounced. Cyprian received it with entire calmness and devout submission, and perished as one "hostile to the gods of Rome and to the sacred laws." Such were some of the fruits of Christianity in this colony of ancient Tyre.

As time elapses, the history of these North African cities may be considered gradually to

diverge from that of the parent state, and to have no links of association with it which would justify our continuing a narrative of Carthage and its suburbs. The character and labours of the great Augustine belong rather to the annals of the church of Christ generally than to a separate treatise on Tyre. The church of North Africa retained for a long season the earnestness and vigour of its early teachers, not without a continuation also of some of the errors which they had embraced. The Montanism of Tertullian, and the ecclesiastical assumption of Cyprian, reappear in the history of later generations. There remained, however, for years to come in these colonies of Tyre, a numerous company of Christ's professed disciples, amongst whom the truths of his gospel were, to a large extent, retained, and from whom we doubt not many have been gathered to the assembly of "the spirits of just men made perfect."

If in connexion with Tyre we have thus introduced a reference to her most illustrious Christian descendants in North Africa, it is right that the name of another individual should appear in our pages, who was remarkable, not for the maintenance and defence of Christianity, but for the violence and ability with which he assailed it. We allude to Porphyry, by birth a Phœnician, and as some suppose a native of Tyre. From his writings many modern opponents of Divine revelation have derived their arguments. His works have been

an armoury for those offensive and defensive weapons which have been often refurbished, and the glitter of which has been employed to dazzle the minds and alarm the hearts of timid and less instructed Christians. He was a man of great intellectual attainments, well versed in the learning of the East, and thoroughly devoted to Grecian philosophy. The old superstitions of heathenism were defended by him, not beeause he himself exercised faith in their authority, but because he regarded them as part of the national eustoms, and esteemed them needful for the control of the multitude. In his book against Christianity, which was burned by an ediet of Constantine the Great, he endeavoured to set forth the apparent eontradictions to be found in the sacred Scriptures, dwelling especially on those of the apostles Peter and Paul. He treated also at length of the Old Testament, and of the allegorieal interpretations which eertain parts of it received from the Christians; he laboured especially to fix the date of the prophecies of Daniel, attributing them to a person of that name who lived in the time of Antiochus, and, therefore, subsequently to the events which he professes to predict.

The reader will at once perceive from this brief statement of the reasonings of this heathen philosopher, that many of the objeetions which are often met with in the writings or conversations of modern sceptics are such as have already appeared, and have been transmitted to

us from early times; they have been often tested and shown to be fallacious, and yet are they continually repeated for the destruction of credulous and unwary hearers.

Another work of Porphyry's, of which large fragments remain, is one in which he appears as constructing a system of theology from the responses of the ancient oracles. It is curious that such a work should have been attempted by one who had objected to the contradictions and ambiguities of the sacred Scriptures. Much that this work contains is of singular interest, and supplies valuable information respecting the aspects under which Christianity presented itself to the philosophical heathen, and the influence which it exerted even upon the minds of those who did not experience its saving efficacy. The works of Porphyry are supposed to have been written in Sicily, where the philosopher for a long time resided, and died at an advanced age. It is remarkable that Tyre, which so strikingly illustrates the fulfilment of prophecy, should have furnished this great opponent of its authority. The objections of such an antagonist may well be contrasted with the significant and solemn testimony which is afforded in the desolation of his native land, to the truth of His predictions who seeth the end from the beginning. "There is no wisdom, nor understanding, nor counsel against the Lord."

CHAPTER IX.

THE PRESENT CONDITION AND ASPECT OF TYRE, WITH CONCLUDING REFLECTIONS.

Jerome, at the end of the fourth century after the Christian era, when writing his commentary on Ezekiel, felt himself embarrassed by the words of the prophet in the twenty-sixth chapter and at the fourteenth verse. These words are, "And I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the Lord have spoken it, saith the Lord God." From the time that Ezekiel uttered this prophecy to the age of Jerome, the condition of Tyre had never fully corresponded to the description here given by the prophet, and when Jerome wrote his commentary, Tyre, as we have already explained, was large and flourishing, with several Christian churches within it, and showed no signs of becoming like the top of a rock, and a place to spread nets upon. The commentator endeavoured to explain this prophecy by interpreting it to mean that Tyre should not be an independent state, and that it should remain subject to some

superior power, as it had already become by the conquest of the Macedonians, Seleucidæ, and Romans. The natural interpretation of the prophet's language suggested more than this, and time was a better exponent of the meaning of the prophecy than Jerome. During the age in which he wrote, other parts of the prophecy were manifestly being fulfilled, and their record upon the page of inspiration demanded the continuance of Tyre, that its substance might be consecrated to the Lord, but not a word which he had uttered by his prophets was forgotten by Him who doeth according to his will among the inhabitants of the earth. With Him the accomplishment of predictions may seem to us to be delayed, for "one day is with the Lord as a thousand years, and a thousand years as one day," but not a sentence which he has pronounced concerning the events of time shall be found at the last destitute of a complete fulfilment.

In the time of the Crusades, Tyre continued a very important and still flourishing city, and did not fall into the hands of the Crusaders until twenty-five years after they had obtained possession of Jerusalem. William of Tyre was a learned historian, and on Tyre being erected into a Latin archbishopric, under the patriarch of Jerusalem, he became its archbishop, A.D. 1174, and wrote here his History of the Crusades. He has been claimed by some as an Englishman by birth; others have affirmed that he was a Frenchman, or German; but

by the French continuator of his history it is expressly said that he was born at Jerusalem.

It is probable, according to the remarks of Dr. Robinson, that at Tyre the bones of the emperor Frederick Barbarossa were entombed. That emperor was drowned in Cilicia in his march to the Holy Land, June 10th, 1190. His body was first carried to Antioch, and there deposited in the cathedral before the altar of St. Peter; the flesh and bowels were left at Antioch, but the bones were removed to Tyre and interred in the cathedral, of which Eusebius has given a lengthened description in his panegyric on Paulinus. The army of the Crusaders sat down before Tyre on the 11th February, A.D. 1124, and on the 27th of June the city was surrendered to them. William of Tyre tells us that they were astonished at the strength of the fortifications, the great size and magnificence of the houses, the height of the towers, the solidity of the walls, and the beauty of the port, with its difficult entrance. After its capture by the Christians, the city continued to maintain its prosperity for more than a century and a half. It was celebrated for its manufacture of glass, and for the production of sugar. When the Christians were driven from Jerusalem and almost the whole of Palestine, Tyre remained in their hands as an impregnable stronghold. It was invested by the sultan in 1187, but the enterprise was abandoned after a siege of three months. The Venetians held it in the middle of the thirteenth century,

and an account is preserved in the report of a Venetian governor in Syria, of the property which belonged to them in the neighbourhood.

When the spirit which animated European monarchs and their dependents to engage in the Crusades had been gradually exhausted, and the expedition sanctioned by the Council of Lyons in 1276 had proved abortive, the Christians in Palestine became dependent for protection against the Moslem power on their own bravery and resources, and these soon were proved to be inadequate. A war, which was imprudently provoked by the Christians attacking the Moslem merchants, led to the capture of Tripoli in 1289, and of Acre two years later. On the evening of the capture of Acre, Tyre was abandoned by its Christian inhabitants, who embarked with their effects on board their ships. The next day the Saracens took possession of it. Zidon and Berytus, or Beirout, soon yielded, and the power of the Franks over the soil of Palestine terminated. From this period we find Tyre in desolation, and comparatively abandoned by her inhabitants. The fortifications of Zidon and of Beirout were demolished by the conquerors, and it appears probable that those of Tyre shared the same fate, and from this blow it has never recovered. Not many years afterwards, it is spoken of as lying in ruins, and it has continued ever since to sink into insignificance and desolation. "Travellers of the sixteenth

and seventeenth centuries describe it as only a heap of ruins—broken arches and vaults, tottering walls and fallen towers, with a few miserable inhabitants housing in the vaults amidst the rubbish." In the beginning of the seventeenth century, an effort was made by the chief of the Druzes to restore it, by the erection of a spacious palace and other buildings; but the word of the Lord had gone forth and was now to be accomplished—that Tyre should be built no more; and the palace before the end of the century served only as a resting-place for travellers. Maundrell found "not so much as one entire house left." Pococke, in 1738, found only two or three Christian families and a few other inhabitants. In 1751, Tyre was a miserable village, having, according to the testimony of Hasselquist, scarcely more than ten inhabitants, Mohammedan and Christian, who lived by fishing on the spot of which God had said by his prophet that he would make it a place to spread nets upon. In 1766, it partially recovered from this very abject condition; a tribe from the neighbouring mountains took possession of it, and built up some of its walls, so that Volney found wretched huts covering a third part of the peninsula. During the present century it has risen, though very slightly, from its miserable condition, by the export of tobacco to Egypt, and, according to Turner, in 1815, the trade in tobacco, cotton, charcoal, and wood, had tended to the increase of its population. In illustration of its present

state, we shall give the substance of the accounts of several modern travellers.

Dr. Robinson, in his most valuable "Biblical Researches in Palestine in 1838," from which the reader may derive much information concerning Tyre and its history, thus writes respecting it, giving an account of his journey from Safed to Tyre :—

"The hill country as we approached Sûr is fully tilled, and a peculiar characteristic of it is the production of great quantities of tobacco. It is raised for exportation, and actually forms one of the main exports of Sûr, if not the chief, being carried mostly to Damietta. Proceeding over the hilly tract with a gradual descent, we came to one of the most remarkable monuments of antiquity yet remaining in the Holy Land. It is an immense sarcophagus of limestone, resting upon a lofty pedestal of large hewn stones, a conspicuous ancient tomb, bearing among the common people the name of 'Kabr Hairan,' 'Sepulchre of Hiram.' This grey weather-beaten monument stands here alone and solitary, bearing the marks of high antiquity, but the name and the record of him by whom or for whom it was erected have perished like his ashes for ever. It is indeed possible that the present name may have come down by tradition, and that this sepulchre once held the dust of the friend and ally of Solomon. More probably, however, it is merely of Mohammedan application, like so many other names of Hebrew renown attached to

their welys and monuments in every part of Palestine. I know of no historical trace having reference to this tomb, and it had first been mentioned by a French traveller only five years before."

Dr. Robinson then describes the fountain head of the aqueducts "by which Tyre was anciently supplied with water. The place lies in the plain, hardly a quarter of an hour from the sea-shore, and one hour from Tyre on the direct road. It is a collection of large fountains, whence the water gushes up in several places with great force and in very large quantities." The water from these fountains was raised by means of elevated walls built round them so as to form reservoirs, whence channels led off to convey the water to the city. There are four of these large reservoirs, and near them a great amount of pleasant verdure and refreshing foliage. The water issues from the hills with such force as to fill the artificial reservoirs, which are formed with walls of great thickness, and of as much as twenty feet in height. Our readers may remember that in the very first siege to which Tyre was exposed by the Assyrian host under Shalmanezer, the monarch attempted to reduce the city by cutting off the aqueducts, and here probably are the remains of the works which even in that early age supplied Tyre with water. They are described by William of Tyre at the end of the twelfth century, and appear then to have been in much the same state as when Dr. Robinson saw them.

The superabundant water was applied to irrigate the gardens and orchards which formed the pleasant suburbs of the city, where the cultivation of the sugar-cane was carried on to a considerable extent. Nearer Tyre are two other fountains, not so large as these, but used for the same purpose.

"We now," continues Dr. Robinson, "passed down obliquely through the plain, crossing in several places moist and marshy ground, and reached the beach of soft sand just at the south side of the isthmus. Following for a few minutes the beach as washed by the waves, we then struck diagonally across the sandy isthmus near a large solitary tower of no great antiquity, and reached at five hours thirty-five minutes the only gate of the city, situated close by the water on the northern side. With indescribable emotion I found myself within the circuit of the ancient mistress of the commerce of the east; alas! how fallen!"

The accommodation afforded to the American traveller was not of the pleasantest kind, and he often wished himself back upon the ground of the desert under shelter of his tent. A sabbath was passed in Tyre. "We spent this day," June 24th, observes Dr. Robinson, "the Christian sabbath, at Tyre, but with less enjoyment and profit to ourselves than we had often done in the midst of the desert. After breakfast, I wandered out alone towards the south end of

the peninsula beyond the city, where all is now forsaken and lonely like the desert, and there bathed in the limpid waters of the sea, as they rolled into a small and beautiful sandy cove among the rocks. I continued my walk along the whole western and northern shore of the peninsula, musing upon the pomp and glory, the pride and fall of ancient Tyre. Here was the little isle, once covered by her palaces and surrounded by her fleets, where the builders perfected her beauty in the midst of the seas, where her merchants were princes, and her traffickers the honourable of the earth; but, alas! 'thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandize, and all thy men of war that were in thee, and in all thy company,' where are they? Tyre has indeed become 'like the top of a rock—a place to spread nets upon.' The sole remaining tokens of her more ancient splendour lie strewed beneath the waves in the midst of the sea, and the hovels which now nestle upon a portion of her site present no contradiction of the dread decree, 'Thou shalt be built no more.'"

Of the actual condition of the present site of Tyre the same traveller gives the following sketch:—"The peninsula on which Tyre, now Sûr, is built, was originally a long narrow island parallel to the shore, and distant from it less than half a mile. It was, perhaps, at first a mere ledge of rocks, and inside of this

the island was formed by the sand washed up from the sea. . . . At present the isthmus cannot be much less than half a mile in width; and although consisting of loose sand, yet it is covered with traces of the foundations of buildings, probably of the middle ages. It lies between the shore and the more northern part of the island, so that the latter as seen from the shore seems to project further towards the south of the isthmus than towards the north, and forms here a larger bay; although the harbour, or rather road in which vessels lie, is that on the north; the island, as such, is not far from a mile in length. The part which projects on the south beyond the isthmus is, perhaps, a quarter of a mile broad, and is rocky and uneven; it is now unoccupied except as 'a place to spread nets upon.'

The southern wall of the city runs across the island nearly on a line with the south side of the isthmus. The present city stands upon the junction of the island and isthmus, and the eastern wall includes a portion of the latter. On the north and west towards the sea are no walls, or at least they are so far broken away and neglected as to be like none. The inner port, or basin, on the north was formerly inclosed by a wall, running from the north end of the island in a curve towards the mainland. Various pieces and fragments of this wall yet remain, sufficient to mark its course; but the port itself is continually filling up more and more with sand, and now-a-days only boats can enter it. . . . The

western coast of the island is wholly a ledge of rugged picturesque rocks, in some parts fifteen or twenty feet high, upon which the waves of the Mediterranean dash in ceaseless surges. The city lies only upon the eastern part of the island; between the houses and the western shore is a broad strip of open land, now given up to tillage. This shore is strewed from one end to the other, along the edge of the water, and in the water, with columns of red and gray granite of various sizes, the only remaining monuments of the splendour of ancient Tyre. At the north-west point of the island, forty or fifty such columns are thrown together in one heap beneath the waves. Along this coast, too, it is apparent that the continual washing of the waves has in many places had the effect of forming layers of new rock, in which stones, bones, and fragments of pottery, are cemented as constituent parts."

"The remains of the ancient cathedral church of Tyre are quite in the south-eastern corner of the present city. It was in the Greek style, and must have been originally a large and splendid edifice, but is now in utter ruin. The eastern end is partially standing; the middle part is wholly broken away, but portions are again seen around its western extremity. After a very careful estimate, we judged its length to have been not less than two hundred and fifty feet, and its breadth one hundred and fifty. The area is now wholly filled up by the mean hovels of the city, many

of which are attached, like swallows' nests, to its walls and buttresses. In the yard of one of these huts lies an immense double column of red syenite granite, consisting of two parallel connected shafts of great size and beauty, once, doubtless, a main support and ornament of the cathedral. . . . Other columns of gray granite are strewed in the vicinity, and are seen along the streets. The earthquake of 1837 did great injury to these noble ruins, throwing down a lofty arch, and several other portions which had been spared till then."

At the time of Dr. Robinson's visit, the taxable men of Tyre were reckoned to be four hundred Mohammedans and three hundred Christians, "implying a population of less than three thousand souls. . . . The houses are for the most part mere hovels, very few being more than one story high, with flat roofs. The streets are narrow lanes, crooked, and filthy. Sûr is supplied with water almost wholly from two deep fountains, with buildings over them, a few paces outside of the gate, on the north side of the peninsula." Dr. Robinson conjectures, that these fountains have some secret connexion with those to which we have already alluded, and which supplied the ancient city with water. It is scarcely probable that the Tyrians, having found by the sieges of Shalmanezer and Nebuchadnezzar the necessity of commanding a copious supply of water, would in any subsequent emergency trust only to the wells that they might dig within the walls. They would

rather, it is evident, endeavour to form a subterranean channel of supply.

We have given at some length the substance of Dr. Robinson's description of modern Tyre, because it is the most accurate and complete account furnished in modern times, and comprises all that can be derived from more numerous sources. The reader, however, may possibly desire a few other testimonies, and we select, therefore, two or three more for his satisfaction, and in corroboration of Dr. Robinson.

Two valuable and highly instructive volumes were recently published by lieutenant-colonel Chesney, commander of the British expedition in the years 1835–7, for the survey of the rivers Euphrates and Tigris. They contain geographical and historical notices of the regions situated between the rivers Nile and Indus, and in the first volume, chapters xvii. to xxi. are devoted to Syria, Phœnicia, and Palestine, etc. The lengthened quotation already given from the pages of Dr. Robinson renders it unnecessary for us to give long extracts from the work of colonel Chesney. It may be sufficient to say that concerning the condition of Tyre his statements are fully in harmony with Dr. Robinson. After giving a description of Zidon, which still enjoys a share of commercial prosperity, though "not now comparable to the royal city, which furnished its quota of the Phœnician and Syrian fleet for the invasion of Greece," colonel Chesney remarks, "almost every vestige of trade has fled from the rival city of Tyre." "The town

is tolerably clean, and contains one mosque, the ruins of an ancient Christian church, with nearly seven hundred houses, usually of one story, and about two thousand five hundred persons."

The deputation from the church of Scotland visited Tyre in the year 1839. Messrs. M'Cheyne and Bonar have left the following testimony of its condition:—"Our way lay directly south through the fine plain which stretches beyond Tyre. In three hours we came upon fragments of marble pillars, scattered on the shore. These and other similar remains appear to be the remnants of ancient villas. In the days when Tyre and Zidon enjoyed their greatest splendour, this midway situation would be most favourable for the country seats of the princes and merchants. Tyre is but the wreck of a town. You cannot traverse its streets without meeting at every turn fragments of other days; thus at the gate there are two fallen pillars; in the bazaar another prostrate pillar helps to complete the pavement; and on the shore of the peninsula (once the island) broken columns lie on all sides, over which the sea dashes its waves. We stood awhile amidst the ruins of the old Christian church at the south-east corner of the town, where Eusebius is said to have preached, and looking over, observed the waves break on two large columns, with their capitals, that lay close under the walls. From this point, and from the summit of a tower, to which the Jews led us, we sur-

veyed the whole extent of what was insular Tyre, once densely covered with the palaces of Tyrian merchants. The little harbour of Tyre, the ruins of which are standing here and there, would not now vie with the harbours of any of our fishing villages."

To the preceding statements any addition would be superfluous, though it might be easily made from the works of other modern travellers. The accounts already given will be sufficient to convey a just conception of the present humiliation of the ancient emporium of the nations, and serve as an appropriate conclusion to our survey of its history from the earliest time to the present.

The events of which we have given the record teach, in a most forcible and direct manner, the immediate government which the Almighty exercises over the affairs of this lower world. It is a common form of unbelief to represent the Divine Being as so infinitely exalted above the conceptions of his creatures, as to be either incapable of understanding or unwilling to interfere in the affairs of the world which he has formed. This unjustifiable representation of God's character is contradicted by the facts of the history of Tyre, as they stand connected with the records of the prophets. When Tyre was in the full tide of her prosperity, the Almighty Ruler observed the character of her inhabitants, and listened to the tones of exultation in which she triumphed over Jerusalem; he beheld her oppression and

idolatry, and pronounced by his servants the solemn sentences which foretold her ruin. Since then, amidst her changes, the eye of the Almighty has continued to rest upon her: not for an instant has he forgotten the doom he has pronounced, or permitted any revolution in human affairs to prevent or delay its accomplishment. Nebuchadnezzar, Alexander, and all the other enemies of Tyre, were but his instruments to obey his mandates and cause his counsels to stand; and over every change in the history of the city has he watched with an inflexible determination to fulfil his holy pleasure. The observation and government thus exercised through so many ages over this remarkable city, are extended by him to all parts of his creation. To him every individual of the human family is personally responsible, and there is not a thought in the heart but he knoweth it altogether. A solemn emphasis is lent by these prophetic declarations against Tyre to those awful passages of the word of God which warn the impenitent sinner of the ruin that awaits him if "he die in his sins." The fiat has gone forth, "The soul that sinneth it shall die," "die the second death," and endure "the fire that never shall be quenched." It is, as daily experience shows, possible to trifle with these momentous warnings, and to treat them with indifference, because the hour of their execution is apparently distant. To all who do so, the tale of Tyre speaks with solemn distinctness. What God has denounced against

sin he will one day surely execute, long as the day of vengeance may be delayed. If the inflexibility of God's justice is thus awfully manifested by the doom of these Phœnician cities, the certainty of his mercy to all who rightly seek it is no less clearly evinced; for if his threatenings are sure, equally so do his promises stand good. He who says, "The soul that sinneth it shall die," has also added, "I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." "Turn ye, turn ye, why will ye die?" In confirmation, too, of this declaration, he has given his only-begotten Son to make an atonement for sin, that "whosoever believeth in him might not perish, but have everlasting life."

May it be the reader's happy experience to listen, while it is called to-day, to the gracious provision of the gospel! Taught by that Holy Spirit, without whose regenerating influence no one can enter the kingdom of heaven, his lost and ruined condition by nature, and the worthlessness of his own righteousness, may he repent and believe the gospel—cleaving, by a living faith, to the Saviour as all his hope and dependence, renouncing in His strength all sin, and yielding himself up unreservedly to his service. Justified by his grace, and sanctified by his Spirit—a life of holy obedience here shall then prove the antecedent of eternal glory hereafter.

An examination of the history of Tyre, and of the prophecies of which it is the fulfilment,

affords many valuable suggestions respecting the interpretation of prophecy. In the instance of Tyre we have predictions, the accomplishment of which extends through many and distant ages, all which predictions have now been fulfilled, and the desolation of Tyre remains as a perpetual memorial of God's judgment. In respect to other prophecies of the Bible, it by no means follows that we have advanced so far in the stages of their accomplishment. Some parts of them may have arrived at maturity, and others in harmony with the Divine counsels may be delayed; let us not be positive and self-confident as to the order and method in which these separate parts may be fulfilled. The details of the prophecy respecting Tyre comprise many events, without specifying a definite chronological arrangement; so is it in regard to other prophecies, which may now seem to us perplexing as not having reached their maturity. The inquirer in the age of St. Jerome was perplexed in the interpretation of the prophecy which appeared to foretell Tyre's desolation; and we, in the interpretation of some prophecies, may occupy a position similar to his; let us wait and watch patiently for the explanation of the meaning of the sacred oracle, assured that every part will in due season be accomplished.

In Tyre we have one illustration added to many others, of the possibility of a people securing every outward form of civilization, refinement, and power, and remaining destitute

of real and permanent greatness. The manufactures of Tyre were purchased by almost all nations, and her vessels traded to almost every port, her merchants were princes, and the industry and skill of her inhabitants were unequalled; yet, notwithstanding all these advantages, the nation was idolatrous, and, according to the Divine judgment, unworthy. Permanent prosperity and dominion are associated with other qualities than those manifested by the Tyrians. They knew not, and cared not to know, the will and revelation of Him in whose favour there is life. In their immediate neighbourhood, and within easy access of their territory, dwelt that nation whom God had selected to receive his oracles, and "of whom as concerning the flesh Christ came;" yet did the Tyrians manifest little or no anxiety to become acquainted with the religion of their more enlightened neighbours, but continued sunk in the ignorance and pollution of idolatry. Let it ever be remembered that the successful trade and commerce of a nation, the possession of vast manufactories and storehouses of wealth, do not by any means necessarily imply moral and religious prosperity; and that with the latter rather than with the former is identified the true and permanent greatness of a nation. In the present history of our own country it is becoming daily more important to attempt the instruction of the ignorant, the recovery of the fallen, and the protection of those who as yet are unacquainted with crime. The state of morals,

the physical degradation, the gross profanity, utter ignorance, or absolute indifference to all religion, manifested by large numbers of the British population, are such as to oppress the heart of the Christian philanthropist, and to awaken many serious anxieties for the preservation of his country. Nothing can remedy our present evils, or prevent an utter desolation from overtaking us, but the publication and heartfelt reception of that gospel to which our country owes its present greatness, and by an extension of which amongst the lowest of her population our true prosperity may be maintained and enlarged. Under its benignant influence Britain may continue and advance; without it she will fade and decline. To receive that gospel is God's commandment to those who hear it; to distribute it is an imperative obligation. The reader is earnestly intreated to yield himself personally to the guidance of the facts and motives which the New Testament reveals, and in every possible form to communicate them to his neighbours. "This," said the adorable Saviour, "is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

The particular sins which brought upon Tyre the Divine judgments, are sufficiently mentioned by the prophets to constitute it a solemn warning to the nations of modern Europe. Ezekiel distinctly affirms that Tyre was to be destroyed because in the pride of her heart she had gloried in the overthrow of Jerusalem.

The sin of self-confidence and national boasting is one that has not ceased to appear in the proceedings of modern nations, and is found even amongst those who bear the Christian name. In the twenty-eighth chapter of his prophecy and at the second verse, Ezekiel describes the same feeling as impudent arrogance against God, in the words, "Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas." Joel, in his third chapter, speaks of the oppressions which Tyre had practised towards the captive children of Jerusalem in selling them to the Grecians. Pride of heart, impious forgetfulness of the Almighty, and covetous oppression of their neighbours, were the sins which occasioned the downfall of the earliest mistress of the seas; and against these common frailties of mighty nations is her history delivered, as a solemn warning to those who in commerce and dominion may be her successors. "He that trusteth in his riches shall fall: but the righteous shall flourish as a branch." "Righteousness exalteth a nation: but sin is a reproach to any people."

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